

THE
MIRROUR
OF
CHRISTIAN PIETY.

Wherein is considered,
With Moral Reflections,
The Chain of Catholick Truths,

OF
PREDESTINATION
And of the GRACE of God,

And their Alliance with
The Liberty of the Creature.

And that, in reference to the Various e-
states or conditions of Man ; viz. as
Innocent, by Creation ; lapsed, or
fallen, by sin ; and Restored by
JESUS CHRIST.

*Illud constat inter Omnes veraciter pios, neminem
sine verâ pietate, id est, veri Dei vero Cultu,
veram posse habere virtutem. S. Aug. lib. 5.
de Civitate, cap. 19.*

L O N D O N :

Printed for Langley Curriſſ, in Goat-court
on Ludgate-bill. 1679.







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PREDESTINATION
and Grace have been a long time the ordinary subject of Discourse among most truly Christian Persons. But yet it may be said, there's nothing less known. It is talkt of with much heat; but with very little light. They are mighty zealous for the defence of Grace; but scarce are there any to be found, who know the worth and merit of

THAT which is yet more surprising, is, that many of those who would fain pass for Learned and Knowing, and who

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do seem mostly to uphold the glory of Grace, do only stick to some Truths which they reckon as the principal; with the greatest ease imaginable abandoning those, which are the chief or the necessary consequences of it. So true is it, that there are very few persons who have penetrated and searched into that connexion, which chains and holds together all the Truths of this great Mystery.

THEREFORE, to give you a clearer, and more assured and entire knowledge of it, I have thought it very fitting to make those Truths appear quite naked to you, and to discover that Band which fastens them all together without strengthening them with their proofs: for that I reserve for a second Work, contenting my self here
to

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to fix as a Label to every Truth
a testimony, especially out of
Saint Augustine, which may
serve to perswade it. I have
inserted it in the Margin, and
afterwards I observe to you
the other places where that
Learned and Holy Doctor has
taught that Truth.

IF I have put twice one
and the same Conclusion,
(which is very rare) it is to
make you know, that it is
drawn from divers principles.
If there also happens any, that
may seem not to be at all, or
but very little different from
the others, it is because their
expression is more conforming
to that of Theologists, or to
the Text it self of the Fathers;
or else, that it is more clear,
and renders the Band more vi-
sible and conspicuous.

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I HAVE not only taken notice that there are few persons who perfectly know the connexion that is between the Truths of Grace: but I have also remarked to you, that there is nothing more common than this Opinion: that it serves to very little purpose, if at all to any, for a Christian to know the Truths of this Mystery, which we ought to adore, and to leave the study and the search of them to the Learned.

IT is the pretence of that unsound Religion, which keeps the greatest part of Christians in the ignorance of those great Truths, on which are established the most Christian virtues; as are, the fear of the Judgments of GOD, with which St. Paul would have us labour

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labour to our Salvation; the foresight of our Misery, which ought to be the ground and foundation of our humility; an absolute and entire diffidence of our selves, which ought to be sustain'd by a perfect confidence in the mercy of GOD alone; a continual attention on the thoughts and motions of our hearts; as also upon our words and actions, which ought to be accompanied with an ardent Prayer, without ceasing, demanding the succours that are necessary for us every moment, to combat, and to overcome.

IF these Virtues are at this day so rare, and if we see in the Children of Grace so little of a Christian spirit; I may well dare to say, that it is because they never give themselves time to consider these
Truths

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Truths as they ought, which take away all from the Creature, to give all to GOD: or if they believe them, it is without knowing them, and without making any Reflection as they should do upon them.

'TIS therefore to revive these Virtues in the hearts of Christians, and to disabuse those who are falsely persuaded that the Truths of Predestination and of Grace are dead and unprofitable Truths, which give not any sentiments of Piety, that I have made upon every Truth a Moral Reflection. I do not pretend notwithstanding to constrain the liberty of the minde and heart, but my design is only to lay a Model before Christian Souls, that desire to form their conduct and way of living upon the Maxims of Grace, and to
con-

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*consecrate their Thoughts as
as well as their Love, to the
mystery of Love it self. This
is the fruit which I beg of our
L O R D to give to this little
Piece, which is made to the
Praise and the Glory of his
G R A C E.*

T H E

as well as their Love, to the
 number of Love it left. This
 is the fruit which I bear of our
 Lord to give to the whole
 world, which is made to the
 praise and the glory of his
 GRACE.

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THE
M I R R O U R
O F
Christian Piety.

The First Truths for all Estates.

First T R U T H.

THE *Creature* can be onely derived from nothing. *Credimus Deum omnia fecisse de Nibilo.*

We believe that God created all things out of nothing. *S. Aug. Manuſc. cap. 2. & lib. 1. contra Adverſ. legis, cap. 23. lib. 11. de Civit. cap. 1. & lib. de verâ Relig.*

Confideration.

B E F O R E the *Creature*, there is onely to be conceived *God* and *Nothing*. Nothing but *God*, can proceed
B proceed

ceed from the Substance of *God*. There is onely then to be considered the *nothing*, which can be the Original of the Creature.

Reflection.

REFLECT, O Creature, upon that *Nothing*; which being thy Original, and the foundation of thy Meanness, ought to be the confusion of thy Pride, and the ground of all thy humility.

II. TRUTH.

Non enim aliquid esse potest, cuius Creator non esset, cum esset Omnipotens. IT IS onely *Almighty God* that can bring a Creature out of *nothing*; that is to say, give him a Being. For there can be nothing whose Creator is not; since that he is All-mighty. *S. Aug. Manual. chap. 2. &c.*

Consideration.

THAT which is in *nothing*, is *nothing*; and that which is *nothing*, can neither do any thing, nor give any thing. That onely which is, can give being, and finde in the fullness

ness of himself wherewithal to fill up that *Vacuum*.

Reflection.

HAPPY Creature ! if thou truly knowest, and art thankful, what thou art, 'tis God has made thee. But, wretched be'st thou, if thou pridest thy self in thy self, as if thou by thine own power hadst made thy self.

III. TRUTH.

THE Creature cannot but of it self be subject to fall into the defect of his action, and of his being. *Hoc scio naturam Dei nunquam, nusquam nulla ex parte posse deficere: & ea posse deficere que ex nihilo facta sunt.* One thing I know is, that the nature of God can never fail in any manner whatsoever : and that which is brought out of nothing, may fall into its own defect. *S. Aug. de Civit. lib. 12. c. 7. de ver. Relig. c. 18 & 19. lib. cont. Max. c. 12. lib. de Conjug. c. 28. Serm. 10. in Verba Apostoli, lib. 12. de Civitat. c. 1. 6. 7. & 9. & 44. c. 13.*

Consideration.

IS not this what the Apostle teaches us, when he says that Every

Creature is subject to vanity; that is to say, not to be long what it is? and the *Nothing*, which is his *Original*, is it not the first source of this weakness: since the *Creature* cannot of it self be reduced but to what it hath from its own *Original*?

AND now *Action* being a Consequence of the *being*; the weakness of the *Creature*, which is abandon'd and left to what it is, and to what it hath of its self, does not render it less subject to the defect of its *Action*, than to that of its *being*.

Reflection.

O CREATURE then! dost thou acknowledge that of thy self thou canst only precipitately throw thy self upon thine own ruine; that weakness is the *Appanage* and portion of thy Nature; and that there is nothing worthy of thee, but thy *nothing* and defects? But if thou dost know it, how canst thou find in thy heart to be so proud, as if thy Infirmities and Defects were not natural to thee? How canst thou cease from extolling and praising the wisdom of
of

of the Creator, who leaves no sufficiency in us wherewith to heal the least of all our Evils?

IV. TRUTH.

G O D cannot be the cause of sin ; but onely the *will* of the Creature. *Nemo Naturâ, sed quisquis malus est, vitio malus est.* None is wicked by his nature ; but he that is wicked, is so by his Corruption. *S. Aug. lib. 14. de Civ. cap. 6. vid. lib. de Nat. boni, l. 2. & 3. de lib. arbit. lib. de 83. quest. q. 1. & 3. lib. 7. Genes. Lett. c. 27. 1 tract. in S. John a 13. c. usq; ad 19. lib. cont. Second. & cont. fortun. disp. 2. l. cont. Epist. fondem. c. 36. & 38. l. cont. Maxim. c. 11. l. 3. trin. c. 14. l. 2. de retract. c. 6. l. 12. de Civit. c. 2, 3. & 6. & l. 14. cap. 11.*

Consideration.

G O D is necessarily a *Good* from whence all other good things flow : and not being able to cease from being a *Good*, it is impossible for him to be the cause of sin. The *will* of the Creature onely is a *Good* in its self, which, being free, can make the choice of an Evil, which makes it cease from being Good.

Reflection.

O T H E great height of Impiety, which accuses *God* of Crimes, whereof it is impossible for him to be the Author; and which seldom or never accuses the *will* of the *Creature*, which is the onely Criminal! 'Tis this blindness which makes us insensible of our evils, and which is the cause why the wounds of our Souls are never healed. What grief and sorrow do we feel at an evil which we think to be out of us? and what probability is there of curing our selves, if we are ignorant where we ought to apply the Remedy?

V. T R U T H.

Firmissime creditur Deum justum & bonum impossibile non potuisse precipere. Nemo peccat in eo quod cavere non potest.

T H E Wisdome, the Justice, and the Goodness of *God*, cannot command a *Reasonable* and *Innocent creature* any thing which it is impossible for him to do, nor impute to him that, which he is not capable of avoiding.

We do most firmly believe

believe that God, who is just and good, cannot command things that are impossible. *S. Aug. lib. de Nat. & Gra. c. 69. & c. 43.* None sins in that which he cannot possibly avoid. *S. Aug. lib. 1. retrast. c. 11. 13. 15. & 16. & lib. 3. lib. arb. c. 16. & 17. lib. 2. animay. c. 11. lib. de Corrupt. c. 11. & c.*

Consideration.

IF this were not true, we might then say that *God*, who hath put the *Creature* under this weakness and impuissance, would be rather the cause of sin, than the *Will*, which should do what it ought, in yielding it self Up to this Impuissance which should be natural to it.

Reflection.

THEN do not thou, Sinner, any more excuse thy self, upon the difficulty of the Law: For so far is it from excusing thee, that it condemns thee; since that if thou art under an Impuissance and incapacity for doing good, it is because thy Liberty is become the Captive of sin; and thou hast no inclination and propensity to evil, but because thy *Will* is departed from the true Good.

VI. TRUTH.

Deus ad i- TO BE an intelligent, or rea-
maginem sonable Creature, is to be the Image
suam homi- of God.
nem fecit;

propter hoc quod ei dedit mentem intellectualem. God
 created man after his own Image, in that he gave him
 an understanding spirit. *S. Aug. lib. 6. Genes. litt.*
cap. 12. lib. 3. cap. 19. l. imperf. sup. Genes. c. 16. l. 1.
sup. Genes. contra Manich. c. 17. l. de 83. quest. q. 51.
& 67. l. 1. retracti. c. 26. serm. 27. in verba Apostoli.
l. 4. contr. Julian. c. 3. l. 6. c. 1. l. 12. de Civitate, c.
22. & 23. l. 13. Confessionum, c. 32. l. 1. de Oper. perfect.
c. 63. l. 3. c. 3. l. 4. c. 39. l. 1. de Doctrin. Christian.
c. 22. l. 24. contra Faustum. c. 2. l. contra serm. Arian.
c. 16. in Instruction. in Psalm. 32.

Consideration.

W H O does not know, that to
 be the Image of God, is to be in-
 dow'd with a Reasonable Soul ;
 that is to say, an *Intellective faculty*,
 to know God ; and a *Will*, to love
 him ? which Image of God cannot
 be without the Knowledge and Love
 of God himself.

Reflection.

W H A T a Glorious honour is it
 for

for our Soul to bear, by the Right of its nature, the Characters of the *blessed Divinity* ! But what a Crime, and what a Confusion, if that, which is onely made to consider this Eternal Beauty and Truth, shuts its eyes against this Divine Light ; not to open them but to Lies and *Creature-vanities* : if that, which *Almighty God* hath created onely to love this alone true Good, hath a love for nothing but for that which is not *God* : and, to conclude, if we fully and defile this Image, which is a pure Spirit, in living the life of Beasts, which have onely an inclination and indulgent kindness for the Body !

VII. TRUTH.

THE Sovereign Good of a Reasonable Creature cannot be, but in the glorifying, and Injoyment of *God*, and in being in his Kingdom. *Non est sonabile Creatura* *rationalis vel Intellectus* *Etualis bonum, quo beata sit, nisi Deus.* There is no other Good but *God*, which can make happy a Reasonable or Intelligent Creature. *S. Aug. lib. 12. de Civ. c. 1. l. 19. c. 25. Epist. 120. c. 29. 30. & 31. Sermon. 14. in verba Apostoli, l. 1. contra Jul. c. 7. l. 2. c. 1. l. 3 c. 3 l. 3. de Opere perfect. c. 99. S. Fulg. l. 1. ad Mon. c. 18.*

Consideration.

T H I S impossible for this proposition to be otherwise than most certainly true; because that this *Creature* being raised and elevated, by the excellency of his being, above all others, it can have nothing *Superiour* to its self but *God*: and he alone can be the perfection and extreamest End of his Image, as he alone is the Beginning of it.

Reflection.

K N O W then, O my Soul, the Excellency of thy Nature; and know it well once, that thou mayst think on it always, that thou art but for one *God*; and that there is no Creature else either in Heaven or Earth, how noble, rich, or charming soever it may be, which is worthy of thee. There is onely one *God* which can bring a sufficient content and satisfaction to thy Love; and it is in him alone that thou mayst assuredly find thy Repose. 'Tis then in vain, and labour lost, but it is not without be-

becoming criminal, that thou seekest
to satisfy thy desires in the *Crea-
tures*, which will be thy punishment,
and which will revenge the injury
that thou dost to *God thy Creator*.

VIII. TRUTH.

I T cannot possibly be otherwise *Usq; à Deo*
than a very great evil, and a most *bonum est*
afflicting circumstance of Misery, to *eorum, ut*
an *Intelligent Creature*, never to enjoy *sine illo mi-*
sera esse ne-
God, and to be separated from the *esse sit. Si*
Life and the Kingdom of *God*. *amatur*
Patria,

magna pena: Si autem non amatur Patria, peior est cor-
dis pena. Parvum malum est in hominis corde, qui socie-
tatem non querit sanctorum, qui non desiderat regnum
Colorum? It is so true that God alone is their Good,
that without him they cannot be but miserable. *S. Aug.*
lib. 12. de Civit. cap. 1. If we love our Country, it is no
light affliction to be banished from it: If we have no
extraordinary affection for our Country, it is that which
is the greatest punishment of the heart. Is it a petty
evil in the heart of man, not to seek and industriously
labour after the Society of the Saints, and not to desire
the Kingdom of Heaven? *S. Aug. Serm. 14. in verba*
Apostol.

Consideration.

WHAT! is it possible that it
should not be a very great evil to a

Rea-

Reasonable Creature, never to possess his *Sovereign Good* ? Is it possible that it should not be a most overwhelming misery to the Image of *God*, which is onely made for the Glory of *God*, and to enjoy *God*, and which ought not to aspire but to the Kingdom of *God*, to be for ever removed and at a dreadful distance from *God*, and never to enter into his Kingdom ?

Reflection.

O THE last of all Miseries then !
 O the dismal aggravation of woe and wretchedness to the Image of *God*, if there be any love for *God*, to be for ever sadly parted from the sight of *God*, and from his Kingdom ! But if there be no love for this *last Good*, and for this *happy Country* ; ah ! it is this Insensibility which makes the consummation of Wofulness, and the despair of Misery.

IX. TRUTH.

*Sub D^o
 Creatore*

THE Wisdome, the Justice, and the Goodness of *God*, cannot permit

mit that the Reasonable Creature, Optimo atq;
which is his Image, should suffer any misery, if it be innocent : That is to say, that under the Conduct of a God who is just, none can be in misery, if he hath not sinned.

justissimo,
nullo modo
imago ejus
in illa etate
(infantia)
tanta mala pateretur,

si non esset Originale peccatum. Neque sub Deo justo miser esse quisquam, nisi mereatur, potest. Sine malo a regno Dei perire imagines Dei qui dicit, nec amorem habet, nec timorem Dei. Under a most good and most just God, his Image cannot suffer in an innocent Age, all those evils, if there were not Original sin. S. Aug. lib. 5. contr. Jul. cap. 1. Under a just God none can be miserable, if he does not deserve to be so. S. Aug. lib. 1. de Op. perfect. cap. 39. We must be without the love and fear of God, to say that the Images of God are rejected and cast out of the Kingdom of God without any sin. S. Aug. lib. 5. contr. Jul. cap. 15. S. Aug. l. 1. contr. Jul. c. 1. l. 2. c. 2. l. 3. c. 3. & 12. l. 5. c. 3. & 15. l. 6. c. 7. 8. 9. 10. 21. & 24. l. 1. de Op. perfect. c. 3. 22. 25. 26. 27. 28. 29. 31. 35. 49. 50. 57. 92. 120. 121. & 136. lib. 2. c. 16. 21. 22. 81. & 113. l. 3. c. 99. & in Serm. 14. in verb. Apostol. c. 6. 11. & 15.

Consideration.

WHO is capable of questioning this truth, since nothing but sin deserves punishment, and that God, who is just, cannot suffer the punishment to fall upon him which he hath

not

not deserved : as his Goodness cannot either *will* or *do* any thing but that which is good, to him who hath not done any evil ?

WE must then be without any love to *God*, to be able to imagine that a *Creature*, who is the Image of him, can without extream trouble, see himself separated from *God*. And we must have lost all fear of *God*, to believe that this innocent Image of *God*, can justly be afflicted with this punishment, unless he has offended *God*.

Reflection.

IT IS here, O *Creature*, that thou oughtest to bewail the loss of thy Innocence, and of all the good things thou didst possess with it ! if thou seest thy self banish'd from Heaven, unrob'd of Grace, abandon'd to Ignorance, Weakness, Diseases, Pains, to all Miseries, and to Death it self, do not thou complain of the Rigour and Severity of *God*; but accuse, and condemn the injustice of thy Crime, which hath rendered thee subject to all these Calamities

mities and Punishments: and bear them with love, to satisfy the Justice of him who does not make thee suffer, but because thou hast offended him.

GENERAL CONCLUSIONS

Which follow these

FIRST TRUTHS.

1. **T**HEREFORE the Wisdom, the Justice, and the Goodness of God, hath created all *Intellectual natures* for no other end, than the Glory of God, Life Eternal, and the Kingdom of Heaven.

2. **A**ND these *Intellectual natures* would not have been punished with Ignorance and Weakness, with Diseases, and the other Miseries of this life, and with Death it self; if they had not committed sin.

Nulla modo sub cura omnipotentis & justis, tam magna miseria natura irrogaretur humana, nisi in duobus hominibus tota de Paradisi felicitate in hanc infelicitatem peccati merito pelleretur. Under the providence of an All-mighty and a just God, humane Nature would not have been subjected to so great a misery, if in two persons it had not been wholly driven from the hap-

happiness of Paradise for the punishment of sin. *S. Aug.*
l. 1. contr. Jul. c. 25. & l. 1. de Remissione peccatorum
c. 30. 35, 36, & 37. in Epist. 28. in omnibus ejus libris
cont. Jul. & Cap. penè omnibus. vid. Loc.

Consideration.

LIFE Eternal in the Kingdom of God being the onely *sovereign Good* of the *Intelligent Creature*, as has been already by us considered; it is impossible to have any other *good* in it, (which is capable to be the *End*, and last happiness of the Image of God) than the possession of this Eternal and Divine life.

AND it being altogether impossible, but that the *privation*, or the absence of this *Sovereign Good*, should be the extreamest wretchedness to a *Reasonable Creature*, as we have already seen in the precedent **Truths**: *Almighty God*, who cannot afflict his *innocent Image*, had never been able, without *Injustice*, to permit this *Creature*, if he had not sullied himself with some sin, to be subject to the miseries of this dying and perishing life; or to see him for ever separated from the happy life which is onely found in his Kingdom.

Re-

Reflection.

THOU canst not, O my Soul, sufficiently consider the Advantages of thy nature, which *God* (may I speak with Reverence) seem'd scarcely able to make, but for the enjoyment of himself. But not to dazle thee with thy own glorious lustre, know that *God*, who has not made thee what thou art, but because it was the pleasure of his own will so to do, is incapable of owing thee any thing; and that thou owest all to his Goodness, his Justice, and his Wisdom.

THEREFORE it could not possibly be otherwise, but that an *Intelligent Creature* must be obliged to do all things with respect to this end, which is the happy Enjoyment of *God*.

Consideration.

TO doubt of this Conclusion, we must overthrow all the order of things, which does not prescribe an end to them, but for what they are, and

and carry themselves out to voluntarily ; and so much the more indispensably, as that whatsoever they are, is not, and cannot be, but for this last End.

Reflection.

THUS you see the first, the most general, and the most indispensable of all the Obligations of Angels, and of Men, in all possible Estates, not to be, not to live, and not to act, but for this last and sovereign Good, which is *God*. O *Lord* ! in what wandrings and distances from thee do those men live, who seek and pursue any other Good besides thy self, and who, in thus departing from thee, who art the Sum and Period of all good things, cannot but meet with an Inundation of all Evils pouring in upon them ?

THEREFORE the Wisdom, the Justice, and the Goodness of *God*, hath not given a Being to a reasonable Creature, to an Angel, or a Man, without affording it sufficient Succours to carry it out, if it will it self, to this last end, to enjoy this

this Happiness, and this soveraign Good.

Consideration.

IF it be true, as the precedent Truths have taught us, that this Creature is indispensably obliged not to be, not to live, and not to act, but for this happy End; and that Almighty God is too just, to command any thing from an innocent Creature, which is impossible for him to do, or to impute unto him the Evil, which he was not capable of avoiding: it is a Consequence then as evident, as it is requisite, that God could not but give to this Creature all the necessary means to bring him to himself, and to possess his Glory.

Reflection.

O THE Wisdom! O the Justice! O the Goodness of God! to whom, in what Estate soever we may have been, we owe not onely what we are, but all that we are able to be: and who, in prescribing
Laws

Laws to himself, does not oblige himself to give his Graces to these innocent Creatures, but the more strongly to engage them to Eternal Acknowledgments, both for being so as he hath made them, in bringing them out of **Nothing**; and for the Succours whereby he hath help'd them to love, seek, and to finde, if they will themselves, their last Happiness.

T H E R E F O R E the Estate, which we call, of pure Nature, (that is to say, in which an Intellectual Creature is created without any supernatural succour, and without any designe to bring him to the enjoyment of *God*, although he be without any sin:) this Estate, I say, cannot agree with the Wisdom, the Justice, and the Goodness of *God*.

A N D these same Perfections cannot consist with an Estate of Nature, which is pure, but which is not entire: that is to say, an Estate of Nature which is without Sin, and without Grace; but which is subject to Ignorance, Lust, Diseases, and Death, and to all the other Miseries, which make, after the Fall of Man, the punishment of his sin. **AND**

AND, to conclude, the Grace, which God cannot in Justice refuse this innocent Creature, is not equally gratuitous, and called Grace, as that which his pure Mercy gives to criminal and corrupted man.

Consideration.

THIS truth is in all its parts inseparable from those which have been made known to us. 1. That the Wisdom, the Justice, and the Goodness of GOD cannot form an intellectual and innocent Creature, without affording him the succours of his Grace. And 2. that this Creature is incapable of suffering any misery, if he hath not sinned. 3. That GOD cannot without Injustice refuse him his Grace; and that he may very well deny with Justice, to give it to him that is a Sinner.

Reflection.

'TIS here, O Christian Soul, that you ought to assemble all your considerations, to adore this Wisdom,

dome, to extol this Justice, and to be in love with this Goodness of G O D, who cannot see an innocent Creature, but he will give him the blessed influences of his Grace, and will exempt him from all the miseries of this mortal life.

A D M I R E also how these Graces are always Graces, and gratuitous too, even then when they cannot be refused: because they are always the emanations of his rich Love, and they proceed all from that Liberality, which hath power absolutely in it self not to give them, as it hath power also not to give so much as a being to the Creature.

O Innocence! how strong and powerful are thy Charms, which so firmly binde the heart of *Almighty God*, that they do (as it were) oblige his Justice to bestow upon thee his Graces! How engaging are thy Attractions, which do so efficaciously remove all evils from thee, as not any of them is capable of approaching a Creature that is innocent! What heart therefore would be insensible of the loss of
Inno-

Innocence ! and what heart is capable of being without Love, to endeavour by all the careful sollicitudes imaginable, to obtain and recover the Innocence it hath lost ?

T H E R E F O R E it is utterly impossible for any man, to have true Vertue in him, who does not make it his business to seek this last End, which is supernatural, and the Object of our Religion.

A N D an Intelligent Creature cannot but be obliged to carry out all his Thoughts, and all his Actions freely to it ; in as much as whatsoever is not done for that end, how good soever it may be otherwise, cannot be an action of Vertue ; but it is necessarily a default, and a sin.

Consideration.

S I N C E then all things do only act for their Perfection, which is their sovereign Good, and their ultimate End ; the Vertue, which is in Reasonable Creatures the principle of their Action, can only carry them towards their Perfection, and their true Good. I F

I F therefore it be true, that an *Intelligent Creature* can have no other last End, nor any other sovereign Good, but *God*; it is most evident that he can have no Vertue given him, but what tends to this last End, which is the Object of true Religion, and true Piety.

A N D he cannot do any free action, which is not both good and just, if he be not carried out to this End; nor can he do any thing but what is evil and irregular, if it does not seek this sovereign Good, for which alone this Creature was made.

Reflection.

H O W great then here, O *Christian* Soul, should be the confusion of your thoughts? what should be the reproach of your Conscience? where are your Vertues? where are your good Actions? You, who make it your business to seek nothing less than the *God* that made you, even in the good you do. Those dazzling Vertues, those glorious Actions, which are so much commended and admired by men, are onely false Ver-

Vertues, and real Sins ; if they are not animated with this good, which is the onely true, and which alone ought to be the end thereof.

THEREFORE it is impossible to have any true Vertues without Faith, without true Religion, and without true Piety.

Illud constat inter omnes veraciter pios neminem sine vera

pietate, i.e. veri Dei vero Cultu, veram posse habere virtutem. That all those who are truly pious, hold it for an assured truth, that none can have any true Vertue without true Piety ; that is to say, without the true Worship of the true God. S. Aug. l. 5. de Civ. c. 19. *Omnis voluntas aut bona, aut mala est.* Every will is either good, and of God ; or it is evil, and of our selves. S. Aug. l. 2. de mer. peccat. c. 18. & l. 5. de Civitate, c. 19. l. 19. c. 25. l. 9. de Trinit. c. 7. & 8. l. 12. c. 4. l. 13. ult. l. 14. c. 1. l. de grat. c. 20. & 21. l. 4. cont. Jul. c. 3. l. de patientia, c. 15. 17. 21. 22, & 23. S. Prosper. l. cont. Author. Conferen. c. 13. 17. & 20. in Poem. In grat. c. 17. in Epistol. ad Ruffin. c. 8. in senten. 106. l. 1. de Vocat. c. 6. & 7. S. Leon. Sermon. c. de jejun. 7. mens. c. 3. S. Fulgent. l. 1. de veritate predest. c. 8. & l. 2. Bede in c. 14. Rom. S. Greg. in hom. 10. in Ezech. & l. 2. Moral. c. 33. S. Prudent. cont. Johan. de Scot. c. 4. Remy de Lyon. l. de 3 Epist. c. 22.

AND it is also impossible to do any free action, which is indifferent in all its circumstances; that is to say, which is not either good and holy, or evil and a sin, at least in regard of its End.

Consideration.

I F it be impossible to have any true Vertues but those which lead us to our true End, which is *Almighty God*, who alone can be our sovereign Good, and can make us happy : Who is there sees not, that one cannot have any true Vertue without Faith, which discovers, and makes known to us this last, and supernatural End ; and without true Piety, which inspires into us a Love, and longing after this sovereign Good ?

W H O is there also does not see, that since an Action, which is freely done, ought to carry us to this End, for which we are made , it cannot then be indifferent ? for if it be done for this End, and besides, if nothing corrupts it, it is good : and if it does not respect this End , what goodness soever may appear in it, it is but pretended, for indeed it is evil.

Reflection.

O bewail therefore the wretchedness of so many Souls, which not being enlightened by the Illuminations of Faith, are under an incapability of having any due esteem of real Piety: and which without this illumination, and without this due esteem of real Piety, not onely cannot do any good, but they sin infallibly, in all the good they do; never doing it for the Glory of God, which it is impossible for them either to know, or to love without Faith.

BUT moreover, lament over your selves, and over all those, who, after they have received this great and rich Gift of Faith, have notwithstanding less virtue in them, than the very Infidels themselves, and are more corrupted than the wicked, who is *the fool that knows not God.*

AND let not this indifferency any longer flatter you, which would fain make you believe, that if you do no great good, so likewise you are not guilty of committing any

extraordinary great evil : for indifferency can never be found either in your heart, or in your Actions. Is not a heart very evil, when it is indifferent for its *God* ? What Impulses, what Thoughts, what Words, what Actions are there every day, which, because they do not tend to this soveraign Good, are as so many sins that require our Sighs and Tears, and our utmost Circumspection no more to do the like ; our Tears to efface and get out those spots from our Souls, and our care and diligence to avoid them, in doing all for him, who hath made us for himself ?

Omne quod non est ex fide, peccatum est. Sine ipsa fide etiam que videntur bona opera in peccata vertuntur.

THEREFORE it is impossible for any free Action, which is done without that faith which acts by Charity, not to be sin.

AND every action that is free, and does not come from Grace, is most certainly a sin.

Ubi non est dilectio, nullum bonum opus imputatur, nec rectè bonum opus vocatur ; quia omne quod non est ex fide, peccatum est, & fides per dilectionem operatur. All that is not of Faith is sin. *S. Paul, Rom. c. 14. ult.* Without Faith the actions themselves that seem good, are changed into sin. *S. Aug. l. 3. ad Bon. cap. 5.*

Consideration.

THIS important Truth, besides all the proofs of Scripture, Councils, and S. S. Doctors, upon which it is immovably established, does yet finde its corroborating Evidence in the result of the precedent **Truths** and **Conclusions**.

NO Action can be done, to be virtuous and good, if it be not some way or other tending to its true Good, which is *Almighty God*: Now it is Faith onely that can make us know him; and we cannot love him but by *Grace*, which is his own Love. 'Tis therefore a Consequence as evident as it is necessary, that every Action which is free, and which comes not from Faith and Grace, is a sin: for every Action being good or evil, that which is not good, is, by a necessity of consequence, a sin.

where the love of God is nor, there is no Action esteemed good, and none do with reason call it a good Action; because whatsoever is not of Faith, is sin; and Faith

works by Love. S. Aug. l. 1. de Gra. c. 26. l. 1. de Conjug. c. 4. l. 4. con. Jul. c. 3. & 8. l. 5. c. 8. l. 1. Ad Bonif. c. 3. & 8. l. 2. c. 8. & 9. l. 3. c. 5. l. act. de Pelag. c. 14. in Epist. 105, 107. & 143. l. de Prædestinat. c. 10. in Instructions. 1. & 2. in Psal. 31. 13. Serm. in verb. Apost. &c.

Reflection.

O happy Necessity, which engages the Creature not to be led by any other Conduct than the Illuminations of Faith, and not to act but by the movements of holy Love and Grace!

WILL you then, O *Christian* Soul, quickly raise your self up to an Eminent Holiness? do not any longer think, speak, nor act, but by the Inspiration and Inclination of Grace. Be watchful over all the desires of your Heart, over all your Words, and over all your Actions; and see at a glance, without trouble and difficulty, if these Desires, if these Words, if these Actions do not rather proceed from Lust, and Natural Inclination, than from any motion of Grace.

IN the sight and sense of your wanderings, bewail, and humble your selves before *Almighty God*: beg of him the Spirit of his Love, which ought to animate, influence, and quicken all your Desires, all your Words, and all your Actions, in making

king you die to all your Inclinations, not onely those that are Criminal, but even Natural too; no longer to love any thing but *God*, and no longer to live, but in him, of him, and for him.

T H E R E F O R E it is impossible that Grace should not be necessary for every action which is done with liberty; that is to say, it cannot be that the succour of Grace should not be necessary to man in all his Thoughts, in all his Words, and in all his Actions; not onely for to do good, but likewise not to sin.

Sine me non aliquid potestis facere; quia propitio Christo Christiani Catholici sumus—scimus gratiam ad singulos actus

dari. Without me you can do nothing. *S. John. c. 15.* for as by the mercy of *Jesus Christ*, we are Catholick Christians, we know that Grace is to be given for every Action. *S. Aug. in Epist. 107. tract. de S. John, in 2. l. Ad Bonif. c. 8. l. de act. Pelag. l. de Gra. &c. In omnibus igitur actibus causisque, cogitationibus, motibus adjutor & protector orandus est.* Wherefore in all our Actions, Affairs, Thoughts, and Motions, we ought to beg the succour and protection of God. *Pope Zozimus*, as it is recorded by *Pope Celestine* in his Letter to the Bishops of *France*, Chap. 8.

Consideration.

W H A T is there then more certain, and more clear, than this. con-

clusion? since that without Faith which works by Love, and without Grace to excite us, we cannot do any vertuous action, and which is not a sin: as we have here, you see, pretty at large considered.

Reflection.

BUT then what is there more humbling, and more just too, than this dependance, which keeps us every moment under the hand of *God*, whose succour and relief, if it be wanting to us, we fall at the least breath that blows upon us? it is because *God* cannot endure that the Creature should glory in any thing besides himself.

WHAT Consolation also is it, that without him we can do nothing, that so with him to strengthen us, we may be able to do all things? Let us therefore hope for nothing from our selves, it is a despair that is sacred. Let us expect all from *God*: it is altogether a *Christian* Confidence. In this Holy Despair, in this *Christian* Confidence, let us love, and make use of Prayer. It is
in

in that we shall finde our Strength;
and we shall obtain the Succours
whereof we stand in need, in all our
Thoughts, Words, and Actions.

T H E R E F O R E without the
succour of Grace, we cannot avoid
any sin, nor repel, nor overcome any
temptation, how light and trivial so-
ever it be, but in falling under the
power of some other; nor, in a
word, love God with a love unspot-
ted and without corruption; nor
keep any command, nor do any
good, without committing some sin,
and violating some Law.

*Eripuit—
pedes meos
à lapsu.
Divini
Muneris est,
cum rectè
cogitamus,
& pedes
nostros à
falsitate
& injusti-
tia tentamus. Sunt
quidam*

*tantum præsumentes de libero humana voluntatis arbitrio,
ut ad non peccandum, nec adjuvandos nos divinitus opi-
nentur—unde fit consequens, ut nec orare debemus, ne
intremus in tentationem: hoc est, ne tentatione vincamur
— quàm sit autem noxiam & saluti nostra quæ in
Christo est perniciosum — Verbis explicare non possumus;
absque illius auxilio nec mediocrem poterimus repellere
tentationem. Charitas quæ virtus est, ex Deo nobis est.
Illud verò quod dicunt sufficere homini liberum arbitrium
ad Dominica præcepta implenda, etiamsi Dei Gratia &
Spiritus Sancti Dono ad Opera bona non adjuvemur, om-
nino anathematizandum est. 'Tis God that hath kept
my feet from falling. 'Tis an effect of the Grace of
God, when we have good thoughts, and that we do not
suffer our selves to run out to errours, and injustice:
the Council of Aurange, cap. 9. There are some who
pretume so much upon the free will of man, that they
do not think we have any need of the help of God to*

keep us from sinning: whence it follows that we need not beg of God not to enter into temptation, (*i. e.*) not to be overcome by temptation. It is not to be expressed how dangerous and hurtful this is to our Salvation. *S. Aug. l. 2. de remissione, c. 2.* without his succour we cannot so much as repel a slight temptation. *S. Chrys. homil. 62. de paralitico.* Charity, which is a Vertue, proceeds from God. *S. Aug. l. de Gra. c. 18, 19, & 20.* We ought to have in Execration what they say, viz. that free will is sufficient for man to fulfil the Commands of God, although he be not aided by the Grace of God, nor by the Gifts of his Holy Spirit to do good Works. *S. Aug. in Epist. Ad Hillar. de Sava-gossa, l. 2. de remiss. c. 5. l. de Spir. & Lit. c. 2, 3, 4, 5, & 35. l. de Naturâ & Gra. c. 9. 48. 58. 66. & 67. l. de alt. Pelag. c. 6, 7, 8, & 9. l. 2. Ad Bonif. c. 5. l. 3. c. 2. 4. 6, 7, 8, & 9. l. de perf. Just. c. 2. 5, & 6. Manu-uel, c. 30. 81. 106, 107, & 108. Epist. 104. l. de Gra. & lib. arbit. c. 4. 13. & 16. ult. cap. de Civ. c. 23.*

Consideration.

WE cannot doubt of the truth of all this Conclusion: since that we are assured that the succour of Grace is absolutely necessary to man in all his Actions, not onely to good, but also to make them be without sin.

Reflection.

WHAT! the Reasonable Creature, how exalted soever his Nature is,

is, can he not avoid any Sin, not surmount any Temptation, nor love *God*, nor accomplish any point of his Law, but by another sin, if he hath not the Aids of Grace, to give him this power! O the Abyss of the Creature's weakness and impuissance! who will not tremble at the sight of this Abyss, so full of sins, and which onely opens to us dreadful precipices, if the Hand of the *Omnipotent God* does not sustain us? But O the depths too of the Goodness of our *God*, who does not discover our weakness to us, but to oblige us to throw our selves into his arms, and to abandon our selves to him, who alone is able to set sin at a good remove from us, and to give us the power to dispute with, and to overcome it!

AND therefore it cannot be that the first Grace is given us according to our deserts.

AND it is an Error against Faith, to say, that *God* does not refuse his Grace to him who labours to the utmost of his abilities by the sole powers of Nature.

Consideration.

W H O then shall dare to think, or say, that that which is a sin can merit Grace, or be a preparation, or some kind of disposition to receive Grace? Who then shall dare to think or say that Grace is given according to merits; and that the Good which we do without Grace, can engage *God* to give us his Grace, and not to deny it us, since there is nothing more certain, than that all which is not done through a motive and principle of Grace, is a sin which only deserves punishment, and which can stir up nothing in *God* but his wrath and *fore displeasure*?

Reflection.

W H A T injury is it then to the Goodness of *God*, and to his Grace! it is no longer a Goodness and Bounty, but it is a Justice; no longer a Grace, but a Recompence, if it is onely given to merits. What injury is it to the Goodness of *God*, and to his Grace, which is no longer

a Love, but an Anger and Choler ; no more a Gift, but a Vengeance, if it be onely given for a Recompence of that which can be nothing else than sin ? No more pretend that all the good you think you have done of your selves, and without the motion of Grace, can ever procure you Grace : But in the acknowledgments of your Nothing, and your Weakness, confess that it is Rich and free Grace which prevents and makes up all your deserts. Confess likewise, that having nothing without it, but a heavy load and burden of sins, it is to that to which all your Justice is redevable and due.

T H E R E F O R E the first foundation of the necessity of Grace is this weakness of the Creature, which having onely his Nothing for his *Fond*, cannot but fall, and swerve from his last end, and his true good, without the succour of him who onely was able to make him for himself.

*Quia pro-
pitio Chri-
sto Christi-
ani Catho-
lici sumus,
scimus gra-
tiam non
secundum
merita no-
stra dari.*
In as much
as by the
mercy of Jesus Christ we are Catholick Christians, we know that Grace was not given us according to our Merits. *S. Aug. in Epist. 107. 106. 120. l. de actib.*
Pt-

*Pelag. c. 14, 15, 16, & 17. l. de Gra. c. 3. 22. 23. 26.
 & 31. l. 1. Ad Bonif. c. 3. 4. 19. l. 2. c. 5. l. 4. c. 2. &
 6. & 9. l. 1. Ad Simpl. q. 2. l. 1. de mer. pecc. c. 21, &
 22. l. de Spir. & Lit. c. 8. & 24. l. de nat. & Gra. c. 4.
 & 5. l. 4. cont. Julian, c. 3. l. de Gra. & lib. arb. c. 5, 6,
 7, 8, 9. 14. & 18. in Epist. 1. Ad Valentin. Manuel. c. 30,
 31, 32. l. de prædest. c. 2, 3, 4, 5, 6, 7, 8, 9, 10. 13. 15.
 & c. l. de dono persever. c. 8, 9, 10. 12, 13.*

Consideration.

THIS Conclusion is a Necessary Consequence of all those great *Truths*, that have taught us that the succour of Grace is absolutely necessary to the Reasonable Creature, not to sin in all his Actions through the weakness of his Being, which cannot of it self but return into his Nothing; and to conduct him to his true End, which cannot possibly be any other than *God*; to the knowledge and love of whom we cannot raise our selves, without a supernatural and divine succour.

Reflection.

O Blessed *God*, who givest a Being to Nothing, and Strength to Weakness! who will not adore this Infinite power; who will not love this

this unconceivable Goodness, which not being able to finde any merit in his Creature, finds in himself both the Being, and the Grace, wherewith he enriches him, being resolved that he shall be indebted to him for all that he is, and all that he may be ?

PARTICULAR CONCLUSIONS,

Which follow these General
TRUTHS & CONCLUSIONS.

For Man, sound and innocent.

THEREFORE Man was *Inveni*
created in Innocence, and with- *quod fece-*
out any sin. *rit Deus*
hominem

rectum. Fecit itaque Deus hominem rectum, & per hoc voluntatis bonæ. Quis eum nescit sanum & inculpabilem factum ? I have found out that God created man in Innocence. *Ecclesiasti. c. 7. v. 30.* God hath then created man upright, and so consequently of his good pleasure. *S. Aug. l. 14. de Civ. c. 11.* Who knows not that he was created sound, and without sin ? *S. Aug. lib. 4. de naturâ & Gra. c. 43. l. de Corrup. c. 10. & 11. Manuel. c. 104. & 107. l. 13. de Civ. c. 14. l. 14. c. 26. & 27. l. 22. c. 1. & 30.*

Confi-

Consideration.

W H O can doubt of it, after he has known that sin cannot come from Nature, which is a Good in what it is ; nor from *God*, who having in himself the fulness of being and of Goodness, cannot be the beginning and principle of Nothing, nor of Evil, as is sin ?

Reflection.

H A P P Y Birth of Man, who comes out of the hands of *God*, as from the Bosome of Nature, who hath formed him without any Spot, and without any Sin, in an Innocence and Purity equal to that of *Angels*, though he bears a Body of Dirt and Mud ! Does not this **Truth** make us to see that Innocence is a Natural good, in that it is the first advantage of our first Birth ? doth it not teach us that sin is a stranger to our Nature, and that it is so great an evil, that Man would rather have elected never to have begun his Being, than to be born with sin ? This is that which

which ought to inspire into us a mortal hatred of sin, and a tender love for Purity and Innocence.

T H E R E F O R E Man in his Creation was exempt and free from all miseries, unless he fell from his God.

*Summa in carne san-
nitas, in a-
nima tota
tranquilli-
tas. Neque quicquam mali in tante felicitatis loco crea-
ret atque plantaret.* He had in his Body an entire Health, and in his Soul a perfect Peace, *S. Aug. l. 14. de Civit. c. 26.* God had not created, nor put any evil in a place of so great felicity. *S. Aug. l. 14. de Civit. c. 12. & 10. & l. 2. de mer. pecc. c. 21. l. 1. de lib. arb. c. 21. l. de nat. & Gra. c. 43.*

Consideration.

A L M I G H T Y G O D could not refuse Man this advantage: the Justice of him who created him Innocent, not being able to permit any misery to be found where sin was not.

Reflection.

W E ought therefore to believe that Innocence is a Daughter of Heaven, which hath nothing of the Earth belonging to her; since it is that which exalts Man, who is formed

med of the Earth, above all Miseries, whereof the Earth is the Centre ; and it is that with which all good things have been given to Man. Love therefore Innocence, since it removes all evils from us, and invests us onely with things that are good. If Innocence cannot, in the Estate wherein now we are, prevent our Miseries ; at leastwise Grace can make our miseries innocent.

*Fecisti nos
ad te, &
inquietum
est cor no-
strum donec
requiescat
in te.*

THEREFORE Man was created for a Happy, and an Eternal life ; that is to say, eternally to enjoy God, as his sovereign Good, and his last End.

Thou hast made us for thy self, and our heart will be always under a sollicitous inquietude, until it comes to finde its repose in thee. *S. Aug. l. 1. de Confess. c. 1. l. 10. c. 10. 22. & 23. vid. ut sup. in Septimâ veritate.*

*Hæc Natu-
re puræ
non sunt,
sed vitiosæ
primordia,
quia talis
non est cre-
atus Adam.
Quid ti-
mere vel
dolere pote-
rant illi ho-*

AND therefore before his sin, he was without any ignorance of what he ought to seek or shun, and without any difficulty to carry himself forth towards that which is good, and to avoid the evil ; and without any weakness, or distemper of Mind or Body ; and much less was he to suffer Death it self.

mines in tantorum tanta affluentia bonorum, ubi nec mors

me tuebatur, nec ulla corporis mala valetudo, nec aberrat quicquam quod bona Voluntas adipisceretur, nec inerat quod carnem animamve hominis feliciter viventis offenderet? &c. These Miseries are not the beginnings of a Nature which is Innocent, but of that which is corrupted; since Adam was not created such. *S. Aug. l. 1. de mer. pecc. c. 37.* What fear or sadness may those persons have in such a great abundance of so many good things, where they neither fear death, nor any evil disposition of body, where nothing is wanting to them which a good will can acquire, and where there is nothing that can wound the body or the mind of a man, who lives happy? *S. Aug. l. 14. de Civ. c. 10. 12. 15. 23. 24. & 26. l. 13. c. 12, 13, 14, 15. 19. 23. & 24. l. de dono pers. c. 11. & 12. l. 1. de mer. peccat. c. 2. 16. 29. 30. 35, 36, & 37. l. 2. c. 23. 30, 31. 33, 34. in lib. de Conjug. & in omnes lib. contr. Jul.*

Consideration.

WE must of necessity yield to the truth of this Conclusion: or else no longer to believe that it is a great evil, for a man, who is the Image of God, never to enter into the Kingdom of God, to be born in the ignorance of our duties, and under a weight, which in drawing us aside from Righteousness, leads us on to Sin. In a word, to doubt of this Conclusion, we ought no longer to believe that it is any evil for us to see our selves as soon as we are born, subject to all the Weaknesses, to all the Mis-

Miseries, and to all the Infirmities of mind, and of body; and even to Death it self.

Reflection.

H O W happy was this Estate, where Man onely came into this Temporal life, to pass, if he would himself, into an Eternity of Blessedness: where the minde was clear'd with such Illuminations as could not be obscur'd by any kind of darknes, and which made him to know all the Good which he ought to do, and all the Evil he ought to shun: where the Will does not finde any resistance to the Inclinations it had for good; and where the Body it self enjoys innocent Pleasures, without the fear of Sin, Diseases, and Death!

W H O will not extol the Wisdom and Goodness of him who made Man, and who, in forming him, made him happy, because he made him Innocent? But who will not condemn the Blindness & Malice of men, who deny all these Graces to Innocence: as if *God*, and not their
their

their sin, was able to be the cause of all their Miseries? Therefore how should we detest Sin, which is the onely Cause of all Evils! and how should we sigh after Purity and Innocence, to recover with advantage at least in the other life, all the good things which have been given us with it, and which sin hath made us loose!

T H E R E F O R E Man from the very first moment of his Creation, hath received of God the Relief of his Grace, without which he was incapable to keep himself in the Integrity and Uprightness of his First birth, as also to carry himself to his last End; and with which he might if he would, resist Evil, love and do Good, and persevere in the Innocence of his Original state.

Simul condens naturam & largiens gratiam. Tunc dederat homini Deus bonam voluntatem: in illa quippe eum fecerat qui fecerat rectum, de-

dederat & adjutorium sine quo in ea non posset permanere, si vellet; ut autem vellet, in ejus libero reliquit arbitrio posset ergo permanere, si vellet, quia non dederat adjutorium per quod posset, & sine quo non posset perseveranter bonum tenere quod vellet.

In creating Man, he gave him at the same time Grace. God had then given to Man a Free will; for he had created him with it, in making him just: He had also given him a succour, without which he could not, if he would, remain in this good Will. Now he had left it to his Free will to do it. He might then have persever'd, if he would, because he had

had an aid by which he might, and without which he could not always conserve the good he would. *S. Aug. l. de Corr. c. 11. & c. 10. & 12. l. 12. de Civ. c. 9. l. 14. c. 11. 13. & 27. l. 22. c. 1. Manuel. c. 106. & 107.*

Consideration.

OTHERWISE God would have created man for an end to which he would not have afforded him the means; and abandoning him to his Natural weakness, he would have thrown Innocent man into the Greatest of all Miseries, which is the difficulty, or rather the want of power to avoid the Evil, and to do the Good. Which would be a great injury to the Wisdom, Justice, and Goodness of God, who seeing the Figure of himself in Innocent man, as in the representation of his own Image, cannot but love himself in him, and so consequently enrich him with all his Gifts and Benefits.

Reflection.

WHAT would it be for Innocent man to have had the advantage of all the Goods of Nature, if his Weakness had not been fortified with

with the succour of Grace, with which he may, if he will, avoid all Lapses, and be carried out to his sovereign Good, to enjoy with grace all the good things of Glory? O the goodness of *God*, who seems to be willing to exhaust all the Treasures of Nature and of Grace, to enrich his Image with it, which he cannot but love, and which he cannot see miserable, so long as it remains Innocent! Who will not cherish this infinite Goodness, which gives it self wholly to Innocence? But also, who is there that will not absolutely give himself to Innocence, to which *God* cannot refuse himself with all his Treasures?

T H E R E F O R E before sin, there lay no necessary Obligation upon *God* to have an absolute Will to save Man, or that he should give him an efficacious and infallible Succour to persevere in Righteousness, and to enjoy the glory of an Eternal Happiness.

Fortissimo dimisit atque permisit facere quod vellet; infirmis servavit ut ipso donante invictissime quod bo-

num est vellent, & hoc deferere invictissime nollent. God hath left to the liberty of man the power to do what he would. He reserved to the weak, Grace, by which they invincibly desired the good, and were as invincibly resolved not to quit it. *S. Aug. l. de Corr. c. 11. l. 12. de Civ. c. 21.*

Con-

Consideration.

THIS Conclusion is evident ; since that before sin, there was not in man any over-bearing Lust, which opposed the good desires of his Will ; and his Natural weakness was fortified with a Succour wherewith he might, if he would, conserve himself in all the Goods of Nature, and of Grace, which he had received ; and enjoy those of Glory, which were promised him.

Reflection.

DO not therefore accuse God, to excuse man : as if God had not had all the care of his Salvation, and had not given him all the succours which were necessary for him, to strengthen him in Good, if he would, and not to consent to Evil : But let us acknowledge the goodness of our God, who hath given to Man the succours of his Grace, in enriching him with the goods of Nature ; and condemn the malice of the heart of man, which alone was able to corrupt it in abusing these Gifts.

THERE-

THEREFORE God doth *Saluberrime* not actually save man, unless he per-
severe in the Rules of Righteousness, *me confitemur Deum*
which he prescribes; and which he *---qui creavit omnia*
might have done in the state of In-
nocency, with the succour of Grace *---bona valde*
which God had given him. *---sic ordinasse Angelorum &*

hominum vitam, ut in ea prius ostenderet quid posset eorum liberum arbitrium: deinde quid posset sue gratie beneficium, justitiaeque iudicium, &c. hominem, ut si Creatori suo tanquam vero domino subditus praeceptum eius pia obedientia custodiret, in consortium transiret Angelorum, sine morte media---si autem dominum Deum suum libera voluntate superbe, atque inobedienter usus offenderet, morti addictus bestialiter viveret, & libidinis servus aeternoque supplicio destinatus creavit, &c. We confess most comfortably, that God hath disposed the lives of Angels and men, so that he would shew therein what their Free will could do; and afterwards what the favour of his Grace, and the rigour of his Justice can do, &c. *S. Aug. lib. Corr. cap. 10, 11, & 12.* He hath created Man, that so he might make him to pass, without dying, into the company of Angels; if, in submitting himself to his Creator, as to his true Sovereign, he observes his Command with a pious obedience; or else, that having subjected himself to Death, he lives like a Beast, a slave to his Lust, and destined to eternal Punishment, if he offends the Lord his God, in making use of the liberty of his Will to disobey him with Insolence. *S. Aug. lib. 12. de Civ. cap. 21.*

AND God hath not prepared,
nor given to Innocent man the vi-
ctorious Graces, which not onely

D

en-

enable him to persevere, if he will, but gives perseverance it self, in making him infallibly and invincibly to persevere : That is to say, that before sin, Man had sufficient Succours, and, as to his Estate, he was not to enjoy Glory, but from the right use he should make of these Gifts.

Consideration.

INNOCENT Man having no need either of this absolute Will of *God*, or of this victorious Succour, we may truly say that *God* had not for him this Will, nor that he had prepared nor given him this Succour, which we call Efficacious.

Reflection.

O Blessed *God* ! who will not adore thy Counsels, which have no less of Wisdom, than of Goodness and Justice in them ? Thou hast given to Man what thy Justice was not able to refuse to his Innocence and Weakness. But thy Wisdom hath onely prepared what it ought, and what was necessary for him.

THERE-

THEREFORE before sin, *Quis enim*
 God put the Will of man into a full *nescit sa-*
 liberty, and perfect indifference, ei- *num & in-*
 ther to incline to the Good, or to the *culpabilem*
 Evil; either to the Good, with the *factum, &*
 succour of Grace, or to the Evil, *libero arbi-*
 through his own Weakness and *trio atque*
 Frailty. *ad justè vi-*
vendum
potestate
libera con-

stitutum? Who knows not that he was created Sound
 and Innocent, and that having a Free will, he had a
 free power to do justly? *S. Aug. lib. de Nat. & Gra.*
c. 43. & 65. l. de Corr. c. 10, 11, & 12. l. de persec.
c. 7. l. 14. de Civ. c. 11. & 22. c. 1. & 30. Mannel.
c. 25. 30. 104, 105, & 106.

Consideration.

INNOCENT man having
 neither any Lust, which might draw
 him to Evil; nor Grace, to carry
 him out invincibly to Good: and
 God having not formed any absolute
 designe of bestowing on him his
 Glory; what remains, but that his
 Will be necessarily kept, as it were,
 in a kind of suspension between
 Good and Evil? his Natural weak-
 ness making him to incline to Evil,
 and Grace inspiring into him an In-
 clination to Good, powerful enough,
 if he would himself, not to give way

to Evil; and, if he had a mind, to keep him fixt to Good.

Reflection.

THIS then was the Estate of the Will of Man, and of his Liberty before his Crime. If this first Liberty was happy, because it was Innocent; it was no less dangerous, because it was Weak, with the Succour even which *God* gave it. If the sanctity of righteousness, made up his Happiness, and his Joy; his Weakness likewise did constitute his Danger, and his Fear. And because Man, not being mindful of his Weakness, was ignorant of his Danger, he was despoil'd of righteousness, which he was in no fear to loose. But if Man in the Paradise of Innocence, and supported with Grace, ought to have feared; how then can Corrupted man, who lives in the midst of sin and wickedness, where oftentimes *God* leaves him to himself, without fear, throw himself into opportunities of destroying himself? How can he venture upon any loose and dangerous Conversations, and live

live with as much assurance as if he was not any longer capable of sinning ?

T H E R E F O R E before sin, *God* had left to the liberty of Man, and to the election of his Will, the effect of his Predestination, and of Grace.

Consideration.

I F the designs which *God* had for the salvation of Innocent man, and the Grace wherewith he relieved and supported his Weakness in that first Estate, left his Will in an indifference which kept all his Inclinations in suspense; this Will could not be determined but by the choice of his liberty, to raise, and fix himself immutably to his sovereign Good, with the help of Grace, or else to hurry himself on to his Ruine and Destruction.

Reflection.

O the infinite Goodness of my *God*, who would fain have entrusted thy Grace to the Liberty of Man,

because he was Pure and Innocent ; if thy Justice no longer does commit it to his Will, it is because it is corrupted ! But O impenetrable Wisdom, who hath left to Man the Conduct of thy Grace, and who would fain have had his Will to be the Rule of thy Designs ! it is, that so Man might be left without the least shadow of an Excuse, if he does swerve from thee, and destroy himself ; and without any ground or reason of reproach to the Justice of God, if he does withdraw his Graces, and exacts the Punishments of a voluntary Criminal. Let us love this infinite Goodness, let us adore this infinite Wisdom, and fear this infinite Justice.

Possset perseverare, si vellet: quod ut nollit, de libero descendit arbitrio; quod tunc liberum erat, ut bene vellet, &

THEREFORE if Man would, he might have persevered in the Righteousness wherein he was made, by the strength of his liberty ; as the good Angels have freely persevered in the Sanctity of their Creation, when others fell by the choice of a Rebellious Will.

male. Angeli sancti cadentibus aliis per liberum arbitrium ; per idem liberum arbitrium steterunt ipsi. He might have persevered, if he would ; and that he would

would not, proceeded from his Free will, which was then free, so that he might have willed either Good or Evil. The holy Angels have persevered by their Free will, others falling by the same Free will. S. Aug. l. de Corr. c. 11. & c. 10. & 12.

A N D if Man has sinned, if in sinning he has bound himself over to an Eternal Damnation; he cannot accuse, or condemn any thing but his own Will, which with the help of Grace might have refrained sinning, and so might enjoy his own Salvation.

Consideration.

I N this first Estate, in which Grace was submitted to the Will of the Creature, and depended on his Motions, it could not be an Injustice to attribute to the Will of Man the effects of Grace. But also if Man fell into sin, it is his Will onely which has made his Crime; and it is a most righteous Justice that condemns and punishes it.

Reflection.

W H A T honour is it for Man
D 4 to

to be the cause of his Happiness, if he persevere, as he might do with the help of Grace, in the Sanctity of his first Birth ? But O ! what confusion and horror is it to Man, to be himself the onely cause of his Ruine, & to deserve by his own unrighteousness, that *God* should no longer have for him any Visitation, but that of his most righteous severities ! Let him no longer boast of all these Advantages, which were onely tack'd to his Innocence ; but let him bewail the loss of them, which cannot be attributed but to the rebellion of his Will. Let him no longer consider that happy Estate, wherein he saw himself at a far distance from all Evils, and in a full and perfect Enjoyment of all the most innocent Delights and Pleasures ; but let him stedfastly fix his eye upon the miserable Condition which he stands in now, wherein all Good abandons him, and in which all Miseries crowd in upon him to overwhelm him, and to revenge his Crime.

GENERAL TRUTHS.

For the Estate of Corrupted
Man by Sin.

The First TRUTH.

SIN is a Motion of the Heart, by which it is turned from God, and by which it bends to the Creature.

Est autem peccatum hominis inordinatio atque perversitas, id est, à Conditoris aversio, & ad condita inferiora conversio. Sin is a disorder, and overthrow of the Man; that is to say, an aversion of the Creator, and a conversion to the Creatures which are below him. *S. Aug. l. 1. q. 2. ad Simpl. & in Epist. 120. c. 23. & 31.*

Consideration.

THE Creature, who hath nothing of himself, cannot have any goodness in him, but in respect to his End, which is God. Therefore to love the Creature for it's self, or for any other Creature, and not to

D 5 love

love it for the sake of *God*, is such an Overthrow, as made all the sin of Angels and men.

Reflection.

CAN there be a greater Injury done to *God*? or can there be a greater Disorder in the Heart of Man, than to turn himself from *God*, who made him for himself, and to give himself to the Creatures, which have no Goodness in them, and which do not merit any Love, but so far as they serve us to go to *God*? To love the Creature, & not to love *God*, is not this to make his *God* of the Creature; since that the Creature cannot be loved for its Self, but it must be considered as his principle, his ultimate, and his sovereign Good? Possibly you have never imagined the Injury that sin does to *God*: You have perhaps never thought that to sin is to destroy *God* as much as in you lies; that it is to pluck him, if I may so speak, out of the Throne of his Glory, where he is adored as the Beginning and End of all things, to place the Creature

ture there, which you make the Idol of your heart, in loving it for its Self, or in not loving it but for your Own.

II. T R U T H.

HE who commits sin, is the *Qui facit peccatum, servus est* slave of sin.

peccati. He who commits sin, is the slave of it. S. Jo. c. 8. v. 34. S. Paul ad Roman. c. 6. v. 16. *An nescitis quod cui sistitis vos servos ad obediendum, eius servi estis cui auscultatis, sive peccati ad mortem, sive obedientie ad justitiam?* Know ye not that to whom ye yield your selves servants to obey, his servants you are to whom ye obey: whether of Sin unto Death, or of Obedience unto Righteousness? S. Aug. Man. c. 30.

Consideration.

A Man is the slave of that, to the will and desires of which he doth subject himself. We never sin but in submitting our selves to the desires and the law of sin. It is not therefore possible for one to sin, without rendering ones self the slave of sin. Moreover, it is to be a slave to Love, because one cannot well love, without making ones self at the same time facile and easie to all the Inclinations.

nations of the thing we love. Therefore if we do not sin but because we love that which makes up sin, we do never sin, but we do make our selves the slaves of sin.

Reflection.

SERVITUDE, which submits Man to that Justice, and which keeps him in that Order wherein God hath established him, constitutes his Happiness, and all his Glory. But the slavery which subjects him to sin, is his last and extreamest Misery, and the most shameful of all disgraces. What a shame is it for a man, whose Nobleness causes him onely to owe his services to God, to make himself a slave to Creatures, in laying out his Love upon them? What a wretched thing it is for a man, who, in doing Justice, ought to expect the Crowns and Rewards of it, to be a servant to sin, that can onely engage him to most direful Punishments?

III. TRUTH.

THE wages of sin is death ; and as by one man sin entred into the world, so has death by sin.

*Stipendia
peccati
mors. Rom.
6. ult. &
per pecca-
tum mors.
Rom. 5. 12.*

Consideration.

MAN in sinning, is departed from *God*, who is the life of his Soul, as his Soul is the life of his Body. Man was therefore under an incapability of sinning without dying. This First death was productive of a Second ; since that it is the death of the Soul which has caused the Body to die. The Soul having given its self Death in its departure from *God* by its Crime ; *God*, through a great piece of Justice, has condemned the Soul to quit its lodging, the Body, and to leave it to Corruption, and to Worms, that so this second death might be the punishment of the former.

Reflection.

IF there be nothing more terrible
than

than Death, and the Death which is the parting of us from God : if there be nothing more horrible than Death, which in an instant disfigures the most beautiful and delicate Bodies, which rots and putrifies them, and makes them to be eaten up of Worms. Ah then ! what is more horrible and terrible than Sin, which gives us Death, and without which, Death would have been unknown to us ? and yet we have a fear and horror for Death, without having either the one or the other for Sin. What Blindness, and what Insensibility therefore do we labour under ?

IV. T R U T H.

Per unum hominem peccatum in hunc mundum intravit, in quo omnes peccaverunt. Per inobedientiam unius hominis peccatores constituti sunt multi.
 ALL men have sinned in One, and from One man onely hath Sin passed upon All.

Sin entred into the world by One man onely ; in whom all have sinned. By the disobedience of One man onely, Many have been made sinners. *Rom. 5. 12.*

Consi-

Consideration.

IT is only the Authority of a *God* that is capable of perswading us that the sin of One man has been the sin of All. And it is onely Faith, which in submitting our Reason to this infallible Authority, can make us believe that the First man, in his disobedience to *God*, has made us all the *Complices* of his Crime.

'TWOULD be then to sin against Faith, and to make an insurrection against the Authority of *God*, not to be willing to acknowledge this Truth, that all men are Criminal, from the very moment of their Conception in their Mothers womb; and that they are the Children of Wrath, from that instant wherein they begin to be the Children of the First man.

Reflection.

THEREFORE now I ought to acknowledge that Sin is my Original, and that of All other men: And that my Birth, and that of all the

the Sons and Daughters of *Adam*, comes from a Criminal who hath deserved Death. O then the sottish Vanity of men, who will needs be boasting and glorying in a Birth, which hath made them the slaves of sin, Enemies of *God*, the Prey of Death, and the Trophy of Hell! Foolish Vanity of men, who are making their Nobility to descend from the blood of their Parents, who were capable of Nothing, but to have Sin and Damnation running in their Veins! O the wretched state of All men, who are dead in sin, before they are born, and who make not their entry into this Life, but through the death of Sin! O wretched state of Mankind, who have no sooner a Body, but they make it the Prison of a Criminal! O Soul, dost thou know thy Miserableness? thou shouldest come out of the hands of *God* pure and undefiled as the Angels, and thou dost not begin to be, but onely to sully and pollute thy self in being fixed to corrupted Aeth, which becomes thy Prison and Goal. Who will be thy Deliverer?

CON-

CONCLUSIONS
OF THE
Precedent Truths
For the State of Criminal
M A N.

THEREFORE after the
sin of *Adam*, all men from their
birth have their hearts turn'd from
God, and fixed upon the Creature.

They are the slaves of sin : they
are bound over to the death both of
their Bodies and their Souls. And
they are the Children of Wrath, and
are so far from entering into the
Kingdom of *God*, as that they do
not deserve any less than Eternal
Punishments.

Consideration.

THIS Consequence is but too
just in all its parts ; since that sin is
the reversing of the Heart, which is
turn'd away from *God*, to give it
self

self to the Creature ; since that he who sins, makes himself the slave of sin ; that the wages of sin is death ; and that sin is death it self ; in a word, since that all have sinned in this One man, who is the Father of All , onely him excepted who came to redeem us by the price of his Blood.

Reflection.

TH E cloggs and weights of these Inclinations, which carry me out to Pleasures , which love nothing but Vanity , which seek onely Interest , is it not the unhappy (O the too miserable !) effect of that sin, which in driving me from the Creator , hath bound me over to the Creature ? But if the sin of my Origine and Being , hath made me a slave , ought I not without ceasing to sigh after my Deliverer, and continually to cry unto him to break off my Chains ? If from my Birth my sin condemns me unto death , is it not just that I should suffer, as a punishment that is justly due to my Crime ? That which demands my
Tears,

Tears, and which ought to give me Sorrow, is the death of my Soul, which sin hath killed even in that moment wherein it gave life to my Body. But what! will these Tears restore it life again? Nothing less, O God! if they are not mingled with the Bloud of thy dear Son, my blessed Saviour. If I am by the fatal engagement of my Birth, the Object of thy hatred, and the Child of thy wrath; he is the Son of thy Love, and of thy tenderest Complacency. There is nothing but this Love, and this Complacency, which is able to arrest the hatred, & the revenges which my sin deserves. Thy Justice had shut up Heaven to all men: O what could open to me again, but thine infinite mercy!

T H E R E F O R E after the Fall of *Adam*, men are capable of loving nothing but sin, which hath dominion over them, if *God* doth not prevent them with his Mercies. And (2.) all men have been subject to the miseries of life, to Ignorance and to Weakness. They have no more Grace, nor any right to Grace, or Glory; But (3.) they have all

Qualis potest esse servi Addicti libertas, nisi quando cum peccare delectat --- Cui dominatur cum morte peccatum? What li-

deser-

berly can a deserved the punishments of Hell, slave have wherewith the Justice of God punishes sin, which gives death.

to sin, unless when he is pleased to sin? --- Sin raigns with death over this Will. *S. Aug. Manuel. Encbirid. cap. 103.*

(2.) *Grave jugum super filios Adam à die exitus de ventre. Matris eorum, usque in diem sepulturae in matrem Omnium.*

There is a heavy weight upon the Children of Adam, from the very moment of their coming forth from their Mother's womb, even unto the day of their deaths, when they re-enter into the womb of the Common Mother of all things. *In Eccl. c. 4. S. Aug. l. 1. de mer. peccat. c. 12. 16. 18. & 20. l. 2. c. 23. l. 3. c. 23. & c. l. 5. cont. Jul. c. 11. in several chap. of his perfect work. (3.) S. Aug. l. 3. de mer. peccat. c. 23. & 4. in all the Serm. 14. on the Apostles words. Man. c. 26. 27. 33. & 93. l. 1. of the Orig. of the Squel, c. 9. and other places.*

Consideration.

C A N the heart of man, when it is at a wide distance from God, and fixt to the Creature, love any thing but sin, since it is impossible for it to love any thing but what pleases it? Does not sin raig in all hearts, since that all Hearts are Criminal, and onely so, because they have submitted themselves, and are subject to the Law of sin? Has not the Sentence, which hath condemned Man to death, as a just punishment of his Rebel-

Rebellion, at the same time condemn'd him to all Miseries, which prepare him for, and conduct him to this last Punishment? Are not Weakness and Ignorance, as well as other miseries, such Evils as Man could not suffer without injustice, when he was Innocent; and which he now most righteously doth suffer, because he is a Criminal? In a word, since that sin, which is common to all men, gives death both to Body and Soul, in separating us from God; and since it makes us the Children of his wrath, and shuts us out from entering into his Kingdom; it is an eminent truth, that after sin, there remains to us no right either to Grace or Glory; and we cannot expect from a Crime, which is worthy of death, but those sharp Arrows of Revenge wherewith God punishes mortal sin, that is to say, the punishments of Hell, and the tormenting pains of the Damned.

Reflection.

WE must needs know but a little the State wherein we live, if we do

do not know that as soon as sin hath made it self the Master of our Hearts, we can no longer love any thing but sin, having no longer any propensitiy and inclination but for it. But whence is it that we do not sigh and groan at the sight and thoughts of this Wretchedness, which makes us the slaves of unrighteousness? it is because our Love is that which constitutes our Crime, and we are not the slaves of sin, but because we are in love with our sin and our servitude, even to fear, and not to be able to endure that those seeming good things should be snatched from us, which do so strongly fasten us to the Creature.

BUT what Mercy hath the good *God* in his Justice? the Miseries of Life, which are the Punishments of this criminal Love, ought to be the Remedy thereof: They ought to drive away our hearts from those Objects, where the sin is never found separated from the punishment, and to become themselves the wholsome and profitable Penance of the sins which we have committed.

THAT which ought to make

us fear, and not to cast us into trembling, is, that after sin, we can no longer pretend either to Grace, or Glory, and that *God* may, without any injustice, and without leaving us any ground of complaint or excuse, refuse us his succouring and relieving Mercies, and also his Crowns, and his Rewards.

BUT the sum of our Unhappiness is, that the Justice of our *God* hath condemned us all to Hell for the sin which we have all committed by the Will of One onely; and who thought too at the worst, he had but committed a venial One. Ah! what will not then our infinite Number of sins deserve, wherein we have engaged our selves by our own Will? What Damnation is there for those persons who do not sin, but because they will sin; if the Justice of our *God* punishes with so much rigour one onely sin, of which we are not guilty, but because we are the Children of a Criminal?

THEREFORE Criminal *Liberum*
man, who is left to himself, hath no *arbitrium*
liberty but to sin. And (2.) *captiva-*
tum non
no

nisi ad pec- no longer gives to man his Grace,
catum va- or his Glory, but from a most pure
let; ad ju- Mercy. And if he did not give it
stitiam ve- to any one, it would be with Ju-
rò nisi di- stice.
vinitus li-
beratum

adjutumque non valet. The Free will being become a
 slave, can do nothing but sin; and for Justice, it can
 do nothing neither, if God doth not afford it its liberty,
 and help it. *S. Aug. l. 3. ad Bonif. c. 8. l. q. 2. ad
 Simpl. ad fin. lib. de Spir. & Litt. cap. 3. lib. de Gra.
 de J. C. c. 18. l. 1. ad Bonif. c. 2, & 3. l. 2. c. 5.
 l. de Corr. c. 1. 11, 12, & 13. Manuel. c. 30. & 106.
 (2.) Cum aliis præparetur, aliis non præparetur volun-
 tas à Domino, discernendum est utique quid veniat de mi-
 sericordia ejus, quid de Judicio. Converte nos Deus---
 & averte iram tuam à Nobis, quod & si facit, misERICOR-
 dia facit --- & quibus non facit, judicio non facit, &c.
 Since God prepares the Will to one, and not to others;
 we ought to discern what comes from his Mercy, and
 what proceeds from his Justice. *S. Aug. l. de prædest. c. 6.
 O God, convert us, and turn thy wrath from us. When
 he does it, it is through Mercy he doth it; and when he
 doth it not to some, it is with Justice that he doth it
 not. S. Aug. l. 2. de Remiss. c. 19. perlege lib. de
 Persev. l. 2. de Mer. & Remiss. c. 5. & 18. lib. de
 Spir. & Litt. c. 24. & 35. l. 4. cont. Jul. c. 8. l. 5.
 c. 3. & 4. l. 1. ad Bonif. c. 20. l. 2. c. 6. l. 4. c. 6. lib.
 de Gra. & lib. arbit. c. 22. & 23. in Epist. 105, 106,
 & 107. & alibi.**

Consideration.

M A N hath no liberty but to do
 what pleases him, and what he will.
 If

if therefore criminal Man, whom *God* abandons to his lusts and desires, hath no inclination, nor love, but to sin, he hath no liberty but to sin. If sin be the Master of his heart, what can he serve but sin? and if without the succour and help of Grace he cannot do any good, without this succour, what can he do but sin?

IN a word; Criminal man having lost all the advantages of Grace, and having deserved the punishments of Hell, and he has not left him any Right either to Grace or Glory, if *God* damns him, it is with Justice; and if *God* gives him his Grace, it is out of pure and infinite Mercy.

Reflection.

IF the Liberty of Man be the first & highest of his advantages, to have no more liberty but to sin, is it not the last and greatest of his Miseries? It is a glorious thing to be free; but not to be free but onely to destroy himself, O what Infamie is it! Far therefore from making to my self any boast of this liberty, which

E

is

is left me after sin; it is that which makes my shame, and my reproach; because it is that which makes me serve the Creature, and which fixes me to sin. Change, O God, this liberty of sin into that of thy Love, in changing thy Justice into Mercy, to Save that which thou mightst Damn.

(1.) *Per arbitrii libertatem factum ut esset homo cum peccato: sed jam pœnalis virtuositas subsecuta ex libertate fecit necessitatem. Unde ad Deum fides clamat, De*

THEREFORE (1.) Criminal Man, without the Aid of Grace, is under an inevitable necessity of sinning: and yet nevertheless he does not sin but with an intire liberty. And (2.) though God should not bestow upon him any Grace, and he should precipitantly tumble him into the flames of Hell, he would have no plea to alledge by way of Excuse, nor any ground of complaining.

necessitatibus meis educ me, sub quibus positi, vel non possumus quod volumus intelligere; vel quod intellexerimus, volumus nec valeamus implere. 'Tis the liberty of Free will has been the cause of Man's sinning. But since, the corruption which has been a Consequence of his sin, and which is the punishment of it, has made a necessity of this liberty. From whence it happens that Faith cries to God, Deliver me from my Necessities, under which either we cannot understand what we would, or we would willingly fulfil what we know, but we cannot. S. Aug. l. de perfect. iust. c. 4. *Liberum Arbitrium usque*

usque adeo in peccatore non perit, ut per illud peccent maximè omnes qui cum delectatione peccant; & amore peccati hoc eis placet quod eis liber, &c. It is so true that Free will is not lost in sinful man, that it is by that that all those do principally sin, who sin with pleasure and delight, and in whom the love of sin makes it so, that whatsoever they do, pleases them. *S. Aug. l. 1. ad Bonif. c. 2. & 3. l. 2. c. 5. l. de Corr. c. 1. Man. c. 30. in Epist. 106. l. de persev. Just. c. 2. 3. & 6. l. de Nat. & Gra. c. 46. 47. & 49. (2.) S. Aug. l. de Corr. c. 7. & 10. lit. 106. & alibi.*

Consideration.

T H A T which constitutes the liberty of Criminal Man, is that which makes his Necessity: for if without Grace he hath no liberty but to sin, without the succour and relief of Grace, he cannot but sin; and if he cannot but sin, he is sensible that in that estate and condition he is under a necessity of sinning.

A N D notwithstanding it is true, that he never sins but with an entire liberty; since that he never sins but in doing what he has a mind to, and what pleases him.

T H E N, if it be no longer a Justice, but a most infinite and pure Mercy of God, to give to Man his Grace and his Glory; what Com-

plaint is it possible for man to form ? what excuse can he pretend to make , if *God* will no longer give him the good things he hath voluntarily lost, and which *God* no longer owes him ?

Reflection.

MISERABLE Alliance, where I finde, without the succour of Grace, the necessity of destroying my self, inseparable from the liberty which remains with me after sin ! I know it, and confess it, that I never sin, but because I will do so ; and that it is my Will which makes my Crime. But onely to have a will, and a love to sin, is that which causes in me the necessity of destroying my self, if I am left alone to my self.

THIS Necessity which constitutes my misery, is no ground for any excuse ; and it would be to add Insolence to my Wretchedness, to say that my sin is no longer a Crime , because I cannot but must love it, and it pleases me too much not to be in love with it. It would be

be too haughty and rash a pride in me to say, that my sin deserves some excuse, because *God* hath not given me his Graces; which would no longer be Graces, if this Excuse ought to be received.

THEREFORE hath Criminal Man lost his liberty for any good; and without Grace, there is none left him but for evil: So that now Corrupted Man hath nothing of his own but Sin, Vanity, and a Lye.

Libero arbitrio male utens homo, & se perdidit & ipsam---ac per hoc ad peccandum liber est---

ad justè faciendum liber non erit nisi à peccato liberatus. Man, in using ill his Free will, hath lost himself and his Free will, and so he is free to sin; but to do good he is not free, if he be not delivered from sin, &c. *S. Aug. Man. c. 30. & in loc. supra citat.*

Consideration.

THIS is sufficient to understand that Corrupted Man is under a Necessity of sinning, although he sins not but with a free and entire liberty: to conceive that in that estate, if he be not prevented and relieved by Grace, there is no longer any liberty to do what is good; and yet he never sins but with the greatest

freedom, and with so much the more freedom, as his Will, being abandoned to his lust, carries him on with greater force and impetuosity to the sin which his Will commits.

TO say also that Criminal Man hath no longer a liberty but to sin, and that he is under a miserable Necessity of sinning: it is to say, that of himself he can do nothing now but sin, and of himself he can have nothing but sin.

Reflection.

THE sad work then is done. I have destroy'd my self in the loosing of Grace through the crime and sin of my Birth; and in destroying my self, I have lost with Grace, the liberty which I had for that which is good; and I have engaged my self under the necessity of no longer doing any thing but that which is evil: the Grace of **Jesus Christ** is onely that which is able to deliver me from this sad Necessity, and to restore me to the happiness of my first liberty.

CAPTIVES never cease lamenting whilst they see themselves in Shackles; and shall I be the alone insensible of the loss of my liberty, and never pour out any tears, when I consider with my self how that I am the slave of sin? Slaves groan under the heavie weight of their oppressive Fetters: shall I be alone without Grief under the clogging and tiresome burden of all my Iniquities? Captives sigh after a Deliverer: what! shall not then I all the moments of my life sigh after my blessed Saviour **Jesus Christ**, who alone can break and free me from those Chains that keep me so fast under the power of sin? It is in him alone I desire to hope. And that which affords my Grief some Consolation, is, that if of my self I am nothing but sin and vanity; it is to the end that Justice and Truth it self might deliver and re-establish me in a more happy Innocence, and far more glorious liberty.

T H E R E F O R E Criminal Man hath no longer his Will in an equal poise, nor in a neighbouring power; that is to say, in an Actual

S. Aug. in the places cited for the three precedent Conclusions.

(2.) S. Aug. indifference as well for Good as Evil.
l. de Gra. (2.) Though his Will abides always
J. C. c. capable, and in an estate to carry
 20. & himself out to Good through the
 21. *l. 2. de* motion and inspiration of Grace.
uari. c. 3. And so the power of being carried out
l. 1. ad Be- both to Good and Evil, doth not make
nif. c. 18. the essence of liberty.
l. de perf. Just. c. 19. the essence of liberty.
in omnib.

lib. gra. &

lib. arb. l. de

Corr. c. 1.

11. 12. &

13.

Consideration.

THIS Equal Inclination, or this equal power, which is called an Indifference both for Good and Evil, cannot be imagined in a Will, which being made the Captive of sin, hath lost its liberty for Good, and onely has conserved it for Evil.

CORRUPTED Man being free for Sin without being so for Good; it is easie to believe that the essence of Liberty, or Free will, cannot consist in a power of being carried out both to Good and Evil.

Reflection.

LET not my heart then any longer flatter it self with this false Liberty, nor with this neighbouring Pow-

Power, which I did believe I had, to carry my self out to Good, as well as to Evil. The weight which drags me, makes me but too sensible, that all my Inclination is to Evil, to Vanity, Pleasure, and Interest; and that I have nothing of my self to carry me to that which is Good.

BUT, O God, if I feel in me this heavie weight of Lust and Cupidity which drags me on to sin, I onely from thee do look for the force and liberty to follow thy Justice.

THEREFORE (1.) if the effect of Grace is left to the Will of Corrupted Man, to follow it, if he will himself, or to resist it; the Will will never determine within it self to do the Good, but will infallibly be carried out to the Evil.

AND Corrupted Man hath need of a more powerful Succour than that which was given to Innocent Man, to avoid the Evil, and to do the Good.

Si in tanta infirmitate vite hujus ipsis relinqueretur voluntas sua, ut in adjutorio Dei, sine quo perseverare non possent, manerent si vellent— inter tot & tantas tentationes infirmitate sua voluntas succumbaret. If in so great a weakness of this life, the Will should be left us to persevere, if we will, with the succour and help

of God, without which we cannot persevere, among so many, and such powerful temptations our Will would be foiled and overcome through its own weakness and inability to withstand them. *S. Aug. cap. 12. de Corr.*
 (2.) *Potentior gratia indigent isti---hac potentior est in secundo Adam---secunda ergo plus potest.* These have need of a stronger Grace --- this Grace of the second Adam is stronger --- therefore the second Grace is stronger. *S. Aug. c. 11. de Corr.*

Consideration.

GRACE, if it were wholly left to the will of Corrupted Man, would render him neither any Holiness, any Liberty, nor any Health. What then could be expected from this Will, though relieved by this Grace, but fruits of Corruption, since that the Tree remains corrupt? What could be expected but sins, since this Grace affords it not any liberty for Good? What could be expected but weaknesses and failings, since the Will is not healed by this Grace?

THE weight of Lust, and the inclination of our Heart, is the love even of our Will. Nothing therefore is capable of redressing this Inclination, nor curbing in this Propensity, but in giving another love, and another

ther weight to our Will. Now the love which this Grace should give to the Will, either should be stronger than the Inclination it hath for sin, or should not be so strong; or else should be equal. If it be the first, it is not the Will then that makes it act; since that carries it beyond its Inclinations. If the second, it is always overpower'd by the Lust, to which it must and cannot but submit, as the weaker yields to the stronger. And if it be equal; 1. this Love is unjust, and it is a sin; and so the Will is no longer in an indifference or equality between Good and Evil, even then when it seems to be most indifferent, and most equal. 2. The Will which cannot be determined, nor act, but by Love, will remain as it were in suspense, without being able to carry it self out to any of the objects, for which it is touched and affected with an equal sentiment. Sound Sence and Judgment will very easily conceive that the Will cannot be determined to one object rather than to another, but it must love that more than the other, since that to love it
more,

more, is to prefer it, and to give it self to it, in leaving and abandoning the other.

I F Innocent Man was in a state of Indifference, it was not that his Will had then as great an inclination and a love for Sin, as for Righteousness: for otherwise this Estate would be criminal; for it is a Crime to love Vice as much as Vertue. Therefore it was, that the Will of Innocent Man, when it was carried out to sin, had not a love strong enough not to sin, although it might have been strong enough to have been able not to sin.

THIS Will, before sin, had no love nor inclination but for Righteousness, wherein it might have kept it self, if it would, and might have resisted the love of sin: But in that moment it sinned; it had more love for sin than for Innocence. And this is that which made its Fall, and which was the cause that Corrupted Man had no longer any Love or Inclination, but for sin; and that to do any good or vertuous Action, it has need of *God* to inspire into him a love for Righteousness, which surmounts

mounts that which he bears to Iniquity.

INNOCENT Man had only the defect of his Origination, which is *the Nothing*. But Criminal Man having added to it, through his Lust, Weakness and Corruption, he not only stands in need of a Succour to hinder him from falling into defect, which is natural to him; but he hath need of a more powerful aid, which may sustain and fortifie his Weakness, and of an efficacious Remedy which may heal the Corruption of his heart.

Reflection.

O my God! into what a sad estate hath sin reduced my Liberty, which can no longer do any thing, but subject to sin, even those means of Grace which should assist its choice? how far extends the Corruption of my heart, which can do nothing but corrupt those means of Holiness which are afforded us!

THEREFORE without a Succour that might be efficacious, that is to say, which by the power of

*Gratiam
Dei sic con-
suetatur, qui
vult vera-*

iter confiteri, ut omnino nihil boni sine illâ quod ad pietatem pertineat, veramque ju- of its Sweetness invincibly causes the man to do the Good which he is inspired to by the love of it; he cannot in that estate of Corruption either avoid any Evil, but by another Evil, or do any true and real Good.

stitiam, fieri non posse non dubitat; sed non eam gratiam volumus esse aliquando confiteatur, quâ nec suadet solùm omne quod bonum est, verâ & persuadetur, &c. He that will truly acknowledge the Grace of God, he must confess that without it, most certainly he can do no good work of Piety and true Justice: and we will have him to acknowledge that this Grace (without which we can do no good) does not onely exhort us, but it persuades us to all the Good we do. *S. Aug. l. de Gra. c. 10. & 26. & l. de Nat. & Gra. c. 42. l. ad Bonif. c. 3. 19, 20. l. de Gra. & lib. arbit. c. 3. 14. & 16. l. de Corr. c. 11, & 12. l. de prædest. c. 2. 5. 8. 10. 11. 19. &c. & l. de Gra. c. 3, 4, 5, 6. 16. 18. 24. 33. 34. &c.*

Consideration.

IF Grace, which should not give unto Man a stronger and more prevailing inclination for Good, cannot render him his Liberty, nor is able to heal him of his Wounds; and if with Grace, the usage of which should be submitted to our liberty, Man is incapable of determining

mining himself to Good, as we have here already considered ; it must be acknowledged that to overcome sin, and to do good, he stands in need of a Grace that might be more powerful and efficacious than his lust and desire, and which may triumph over it by the force and vertue of another Love : and it is this Grace that we call Efficacious.

Reflection.

IF it be true, O God, as most certain it is, that I am the slave of sin, even to an incapableness of avoiding it, but by a more virtual and powerful Grace which may break off my Chains, and restore me to my liberty : if it be true, as undoubtedly it is, that I cannot do any good, nor so much as be able to conceive the first desires thereof, but by the force of thy Love to surmount my lusts and evil desires : To conclude, if it be true, that I must keep first to my self, and to my sin, if by a violence of Love thou dost not draw me to thy self : what weakness is more humbling ?

BUT,

BUT, O *God*, it is in this weakness that I finde my strength : for if thou dost no longer leave thy Grace to my liberty , it is because thou wouldst have me abandon and leave my self wholly to thee : and if I be not capable of doing any thing without these victorious succours ; it is to the end that I might be able to do all things with them, and that I might owe to thee the power of the Combat, and the glory of the Victory.

Fortissimo permittit facere quod vellet, infirmis servavit ut ipso donante invictissime quod bonum est vellet.

God hath left to Man

whom sin hath not weakened, the liberty of doing what he will ; and he hath reserved to those who have the weakness of sin, the power of making them willing invincibly to do good through the strength and prevalence of his Grace. *S. Aug. l. 11. c. 12. de Corr.*

Consi-

Consideration.

INNOCENT Man, who had not any Lust to combat with, might with a less succour keep to himself the righteousness of his Origination : and his Will, which was absolutely dis-engaged from sin, had only need of such a succour wherewith it might, if it would, loose nothing of all those advantages he had received : And this is the Succour that is called Sufficient.

BUT Man, having, by his Crime, made himself the slave of sin, and of his lusts, and evil affections ; no longer is that Succour sufficient for him, with which he might, if he would, seek after the restoration of his Righteousness, since that having no longer any liberty, or inclination for true Vertue, he cannot any longer desire or love any thing but Sin ; if he be not prevented and overcome by a more powerful and prevailing Grace, which may efficaciously heal all his Wounds, and restore him a stronger Liberty.

Reflection.

HOW profound are the Counsels of the **All-wise God**! how hid and mysterious are his designs! *God* hath left Innocent Man to himself with sufficient Succours, to make him know what his liberty was capable of. And he hath reserved to Criminal Man Invincible powers, to make the marvellous effects of his Grace break forth, and shine-conspicuously in him. I adore, O my *God*, the impenetrable Counsels of thy Wisdom; and I will put no trust nor confidence in any thing but that Goodness which is pleased to vanquish the malice of my heart by the efficacy and sweetness of its Grace.

T H E R E F O R E the foundation of the necessity of Grace in this estate, is not onely the natural weakness of the Creature, which cannot of its self raise it self up to a supernatural End, and which by the nothingness of its Original is subject to defect; but it is also, and more particularly, our lusts, which, without a more powerful succour, draw us on inevitably to sin.

Confi-

Consideration.

GRACE is necessary to Corrupted Man, to vanquish by the pleasure of Righteousness, the inclination he hath for sin; and to deliver him from the Body of death, in healing the Corruption of his heart. It is therefore evident, that if Man in this Estate can do nothing without a particular succour of Grace, it is not onely because the Glory which he may enjoy, is superiour to this nature; nor because being come from Nothing, he can do nothing of himself; but the necessity of this Grace is rather established in this, that Man is become corrupted, and that Grace must heal him; because he hath made himself the slave of sin, and Grace is to restore him his liberty; and in short, because all his inclination carries him to sin, and the alone Grace of **Jesus Christ** can give him a love for Righteousness, and make him to triumph over sin.

Reflection.

W H O then can comprehend the greatness of Man's Frailty and Misery, and not be humbled? was it not enough, that the baseness of my Nature made me unable to raise it self up to a Good which is infinitely above it? was it not enough that the Nothingness of my Birth made me subject to defects? but must the malice also of my Crime render me unworthy of this Glory which I cannot merit? must the wofulness of my Fall fasten me to sin, and leave me onely the liberty to do evil?

B U T, O *God*, if thy Righteousness hath permitted me that by the Injustice of my sin, I should fall into these Abysses; it is to make the excess of my Miseries the more to display and amplifie that of thy Mercies. An Abyss of Sin draws on an Abyss of Grace. I am nothing, it is true, but Weakness and Corruption: it is to the end that I may have no health nor strength, but that which comes from thee.

Truths



Truths

FOR

The Estate of Re-Established

MAN.

The First Truth.

THERE is nothing can give Man an Emancipation from Sin, and from the necessity of Sinning, to which his Crime hath engaged him, but the Mercy of God through the Grace of Jesus Christ.

Quis me liberabit de corpore mortis huius? gratia Dei per Jesum Christum.

Who shall deliver me

from the body of this death? The Grace of God by Jesus Christ. *S. Paul. Rom. c. 7. v. penult. & ult.*

H

Considers

Consideration.

ALL Men having fallen from, by Sinning against, *God*, *God* may damn all, if he pleases, without doing any Act of Injustice. There is only then pure Mercy that has the power to save them. And it is *Jesus* who ought to be their Saviour, he being only come to save them from their Sins, and so consequently to deliver them from the wrath to come. It is He who is this Eternal Truth, that must render us a true Liberty. It is he who is the Gate, through which alone we are inabled to come out from Death, and to enter into Life everlasting: And, in a word, there is no other Name by which we can be in any wayes able to hope for our Salvation.

Reflection.

I AM the Slave of Sin; and yet I am no less proud, then if I were in the Liberty of the Children of Grace.

Grace. I only feel within me a weight of Iniquity, which draggs me on to evil ; and yet I am no less haughty, than if I had not any Inclination but for that which is good. In a word, I am nothing else but Sin , and yet I live with as much Security, as if I were only cloathed with the Garments of unspotted Righteousness. O fatal Blindness ! O stupid Insensibility ! When, O God, will you make me know the corruption of my heart ? when will you make me feel the heavy burden of my Sins ? This will be, O my God, the first Effect of thy Grace, to inable me to cry out with *Saint Paul* ; *Who shall deliver me from the Body of this Death ?* It is thy Grace, through the Blood of *Jesus Christ*, which hath procur'd it. It is from that alone then that I expect both my Life and my Liberty.

II. Truth.

*Quis te
discernit?
Who maketh thee
to differ,
or, as in
the Greek,
Who distinguisheth
thee?
1 Corinth.
c.4. v.7.*

IT is not Man that distinguisheth himself. 'Tis God only that distinguisheth the Righteous Man from the Wicked.

Consideration.

SIN, which is common to all men, hath made a mass of Damnation of them; and the cause being the same in all, they cannot of themselves but pretend to an Equal Lot, or Condition. Who can make the difference of them? it is neither the good Will, nor the Merits of Man. There are none, neither in the Wicked, whom God hath converted, and in whom he seeth nothing but that which rather deserves his Wrath, than Compassion and Mercy: nor in little Babes, to whom Baptisme by the Grace of God hath been effectual for their passing into Glory, before they have arriv'd to the use of Reason. There is nothing therefore can make this distinction,

nor

nor separate any from this Mass of Damnation, but only He who freely will bestow his Grace upon some, and who is resolv'd to punish others.

Reflection.

I perceive my self therefore in the common cause of all men, criminal as they are, and who deserve to be condemn'd with them. What Tumour and pride of heart then can any Soul be swell'd withall, whose Fate and Condition is equal to him who hath deserved the most shameful and terrible punishments? What spirit is there that will not be humbled, when he considers, that with the most wicked he makes up one and the same Mass of Sin, and that he can pretend to no other merits, but what they do? But who will not tremble with dreadful astonishment, to see himself in the same Estate with the damned? But if Faith separates me from them who are already judged, because they do not believe in *Jesus Christ*; I confess, O my God, that it is to thy

Grace alone I owe it, and not to the Election of my Will, nor to any self-merit. And if I am not one day damned with the wicked, it is neither, O my *God*, my good Will, nor my good Works, which have separated me from them; but it is thy alone Mercy and Grace, which hath, from all Eternity, made this distinction.

III. *Truth.*

Non volentis neque currentis, sed miserentis est Dei.
Rom. c. 9.
v. 15.

SALVATION therefore is not of him that willeth, nor of him that runneth, but of *God* that sheweth mercy.

Consideration.

MAN was sufficiently able to precipitate himself into a fatal Abyss; but he is not able to get out of it, Except some other draw him from thence. Man was able enough to give himself Death, but he has not the power to retrieve his Life. Man hath therefore power great enough to destroy himself, but he cannot be saved but through the Mercy of Him, whose Justice may condemn him.

Reflection.

Reflection.

I acknowledg, O *God*, that after my Sin, there is nothing in me, which merits either the succours of thy Grace, or the Crowns and Rewards of thy Glory. My Will can only withdraw it self from thee, and without thy Mercy, all my endeavours to my own Salvation are unprofitable and supervacaneous. I ought not therefore to rest my Salvation, or place my Confidence upon my own strength, or on the desires of my heart: but upon that Mercy only which will effect all in me, to oblige me to hope for nothing but in it.

IV. Truth.

GOD hath mercy on whom he will have mercy; and whom he will, he hardeneth.

Consideration.

ALMIGHTY GOD with Justice may damn all men after their
H 4 Sin.

*Cujus vult, miseretur:
Et quem vult, induravit. S. Paulus.
Rom. c. 9.*

Sin. If then he shewes mercy upon any, it is because it is His Will and Pleasure so to do : and if he hardens others, in abandoning and leaving them, it is because he will in them punish the Sin which all have committed. In a word, *God* is rede-
vable to none for any thing, and he is the Sole Master of his Graces, which would no longer be Graces, if any might pretend a *Right* to them. *God* may therefore without any manner of Injustice give them to those to whom he pleases to show his mercy ; and deny them likewise to those whom he is resolv'd to harden.

Reflection.

O MY GOD, who will be able to forbear trembling at the sight and consideration of this thy Justice, which makes Thee to abandon those thou dost not Love ? Who also is incapable of trembling at the sight of this thy Mercy, which bestowes no Grace but only to those whom thou cherishest ? All that ever is in me deserves thy hatred : Can I then
hope

hope for, or expect thy Love; and ought I not a great deal rather to fear thy Hatred and thy Wrath? In these different motions of my heart, where shall I think of reposing, O God, but upon the Wisdom, and the Holiness of thy Counsels, which are no less just, than they are hidden and reserved from us.

CONCLUSIONS
OF THE
Precedent Truths
FOR THE
Estate of Re-Established MAN.

THEREFORE the Salvation and the Re-Establishment of Man in Grace, does not proceed from his own power, nor from his own merits; but from the fore-determination, and from the Mercy of God. *Non ex operibus iustitiae, quæ fecimus nos, sed secundum suam misericordiam salvos nos fecit.* He hath not saved us for the Actions we have done, but for his Mercy sake. *S. Paul to Titus, c. 3. v. 5. S. Aug. l. 5. Confess. c. 7. l. de verâ Relig. c. 18. Tract. 30. in Evangel. S. Johan. l. 13. contra Faustum. c. 16. Epist. 124. c. 3.*

H 5

AND

Cum misereatur, etiam volumus.

When he bestows his Mercy upon us, we never fail of being willing.
S. Aug. l. 1. q. 2. to Simpl.

AND our Will infallibly followes the Attractions of this Mercy, when it is prevented by sweet and pleasurable benevolencies of his Grace.

Consideration.

WE have seen that Man of himself is nothing but Sin, that he is the Slave of it, and that nothing can deliver him therefrom, but the Free and Rich Grace of *Jesus Christ*. We have seen that it is not his Will, nor his Merits, which discriminate him from the wicked whom *God* re-proves, nor which make him to be preferred to those whom *God* abandons and leaves; but that it is only His Mercy which makes this distinction and choice. Who then cannot but acknowledge, that it is neither from his own Abilities, nor from his own Merits; but from the Predeterminations of *God*, and of His Mercies, that he ought to expect his Re-establishment into Grace, and His Salvation. If likewise, it be not Man, but *God*, which makes this Discrimination of the Just from the Wicked;

Wicked; and if Salvation depends neither on him *that Willeth*, nor of him *that Runneth*; but of God, who bestowes His Grace to whom He pleases: ought we not to acknowledge that the Will of Man is too Weak and Frail, to resist the Designs and Counsels of God, and to hinder the Effects of them; and therefore it is, that when his Grace is pleased to raise up our hearts, the Rebellion of our Will infallibly renders it self to its Powers and Influences, in freely becoming Submissive to the Empire of His Love.

Reflection.

WHAT strangeness is it for Us to live with so much Assurance, and also with so little Care, as if our Conversation, and our Salvation were within the Confines of our own Power, and only had its dependance on Us? O what a Blindness is it not to see that our Re-establishment into Grace, the change of our Lives, and all the Oeconomie of our Salvation, is the Work of the Wisdom, of the Love, and of the Power of our God?

of.

of His Wisdom, to distinguish Us from those whom he leaves: of His Love, to prevent Us by His Gifts, when we only deserve Eternal punishments: and of His Power, to Triumph over the Malice of our hearts,

* *Reliquiae* by the Efficacious Influences of His
per Electio- victorious Graces. O let us there-
nam Gratia, fore yield up our Selves to this
salve facta Mighty Power, and Confide in this
sunt; & ne infinitely Rich Love, and Abandon
forte ante our Selves to this Wisdom!
mundi con-

sultationem * **GOD** then without having a-
ex operibus
præcognitis putarentur *Electi*, adjunxit: *si autem gra-*
tia, jam non ex operibus. *Ex his nemo perit*——*Cæ-*
teri autem——*qui ex isto numero non sunt, ex eadem qui-*
dem Massa ex qua & isti, sed vasa iræ facti sunt. *Illorum*
neminem adducit ad poenitentiam salutarem——*Non enim*
sunt à Massa illa perditionis præscientiâ Dei, et præde-
stinatiōe discreti, &c. Others have been Saved through
the Choice of Grace. And for fear lest possibly they
might believe they have been Chosen before the Crea-
tion of the World, the Apostle hath added: now if it
be by Grace, it is no more of Works. Of those none
Perish. All the Rest who are not of that Number,
though they be of the same Mass, have been made the
Vessels of His Wrath. God does not lead any of these
to a Saving Repentance: for the Foreknowledge and
Predestination of God, hath not separated them from
this Mass of Damnation. *S. Aug. l. 5. cont. Jul. c. 4.*
l. de Corr. c. 7. & 9. l. 1. q. Ad simpl. l. de prædest. & l.
de dono persév. in Epist. 105, 106, 107. 157. & alibi.

ny Respect to Merits, and only considering His Mercy, hath, from all Eternity, Framed an Absolute and Efficacious Design, to separate some from the Mass of Sin, and to give them His Grace, and His Glory: in Abandoning Others, and * Predestinating them to the Torments which their Crimes have Justly Merited.

*S. Aug. l. 4.
de Orig.
Anime. c.
11. Man. c.
100. & a-
libi.*

Consideration.

IF this were not so, Man would not owe his Salvation, nor his Re-establishment into Grace, either to the Designs and Counsels of *God*, or to His Mercies; but to the Efforts and the Obedience of his own Will, which wounds Faith, and does the highest Injury that can be, to the Grace of *Jesus Christ*.

Reflection.

WHO is there then that can Penetrate into the Secret of the Counsels of *God*? Who is there can know the Designs that *God* hath within His own Breast; if there are Designs

signs of Predestination and of Mercy ; or if there are Designs of Re-
probation, and Justice? Thou con-
cealest them from Us , O God, to
make us all to fear the Judgments
of thy Wrath , and to make us All
to Hope for the Graces of thy
Mercy. Who will not fear such Ter-
rible and such Secret Judgments?
but who again will not be in Love
with so Tender, and so Preventing
a Bounty? It is that alone which
Arrests the disquiet of my Spirit, and
it is upon that alone that I stay all
my Hope.

*Debemus---
ita intelli-
gere quod
scriptum est:
qui vult
omnes homi-
nes salvos
fieri, tan-
quam dice-
retur, nul-
lum homi-*

THEREFORE though it be sim-
ply True, to say, that God would
save all Men ; Yet, notwithstanding
it is no less True, to say, that after
Sin, God hath had Design to save
some Men. But He hath only had
Design to save whom he hath Cho-
sen through His Mercy.

*nem fieri salvum nisi quem salvum fieri ipse voluerit : non
quod nullus sit hominum nisi quem Salvum fieri velit ---
unde manifestum est eos qui haec recitant --- veritati,
non intelligere omnino quâ locutione sit dictum, quod om-
nes homines vult Deus Salvos fieri, cum tam multi salvi
non fiant, non quia ipsi, sed quia Deus non vult, quod sine
ulla caligine Manifestatur in parvulis.*

We

We ought not to understand those words, *which would that all Men should be Saved*, as if it was said, no Man is Saved, but he that will be Saved. It is therefore evident that those who oppose this Truth, understand not in what Sence, it is said, that God will have all Men be Saved; seeing that there are many which are not Saved, not because they will not be, but because God will not: as it appears without any obscurity in little Children. *S. Aug. Man. c. 103. & in Epist. 107. l. 4. cont. Jul. c. 8. l. de Corrup. c. 14. & 15. l. de predest. c. 8. l. de Actis pelag. c. 24. l. 1. de Mer. pecca. c. 15. & 28. l. de nat. & Gra. c. 4. in Epist. 89. q. 3. in Epist. 157. l. 6. Cont. Jul. c. 24. l. 13. de Civ. c. 23.*

SO likewise JESUS CHRIST *Aug. l. 1. de Mer. peccat. c. 15. & 25. l. 6. cont. Jul. c. 4. 5. 9. & 15.* dyed to Merit, for all those that are predestinated, Efficacious Succours for their Salvation; and for some Reprobates, also the Grace of Faith and Christian Piety for a time. But though He dyed for all Men; and the Price of His Blood was sufficient, and infinitely so, to Redeem them all, without the bare Exception of one of them; yet he did not dye with a Design to Merit for every particular, Individual person, without Exception or Distinction, Glory, and all the Graces necessary to Effect their Salvation.

Consideration.

Consideration.

IF it be the Will of *God*, which makes the distinction of them who are Predestinated to Glory, from those who are Predestinated to Wrath and punishments: And if it be that, which, without any respect to Merits, hath, from all Eternity, form'd the Absolute and Efficacious Design of giving his Grace and His Glory to some, and to Abandon others to His Justice: moreover, since it is certain that None can withstand the Designs of *God*; and that it is most sure that all Men are not Saved; it is beyond any manner of Dispute true, that *God* will not Save all Men without Exception.

IT is true, *S. Paul* says, that *God* will that all Men should be Saved. But those do grossly mistake His meaning, who persuade themselves that there is not any particular, Individual Person, whom *God* hath not a Design to Save. We say of a School-Master in a Country-Town, that he Teaches all the Children; not

not that he does Really and in Truth teach them All, Since there may be many of them that do not go to School; but it is because there are none in the School but those whom he teaches. 'Tis in this sense that *St. Paul* hath said that *God* will have all be saved, and come to Eternal Life; not that there are not many whom he will not save; but because there are none saved, but such whose Salvation he was before resolved on.

THE Apostle would also make us to understand by this Expression, that there was no Sex, Age, Nation, Condition, or Quality whatsoever, out of whom GOD hath not chosen some for the Vessels of Glory.

AS to JESUS CHRIST, who could not possibly have any other Will than that of his Father, he could only offer up himself to death, to Merit the Succours of Salvation to all those whom the *Eternal* Father had Predestinated by the Bloud of his Son that he should be the Redeemer of.

BUT

BUT how Earnest and Pressing
soever his Charity oblig'd him to be
for Man's Salvation, it was Impos-
sible for him to be willing to Save
those whom his Father Abandoned
to their ruine and destruction: He
could not be desirous to merit Glory
for such whom he knew that the
Justice of his Father had condemned
to Eternal punishments.

HOWEVER we may truly
say He dyed for All; and it cannot
without a great Error be said that he
only dyed for the Salvation of those
who were Predestinated. He dyed
for all men, in the same sence as
GOD would that they should all
be saved. And all the Graces that
the Reprobates themselves receive,
are the Fruits and Results of his
Death.

Reflection.

WHERE is then, O my *God*,
this Goodness that makes Thee to be
the Father of all Creatures, and prin-
cipally

cipally of Men? Where is this Love, which in giving thy Son, hath given all things for the Salvation of the World; if this Goodness doth not Predestinate all men to Glory; and if this Love will not save them all without Exception?

BUT what do I say? Is it not this Infinite Goodness of our GOD, that seeing himself offended by the Sins of all men, does only revenge in some the Crime which his Justice may punish in all? Is it not the Excess of his Love, which forgetting the Injury that all men have done him, sheds abroad his Favours upon a great part of those who have only deserved Eternal Torments?

THROUGH these Sentiments of Love it was, that **JESUS CHRIST** poured out his Bloud, and dyed to give Life to the World; that is to say, to the Predestinated World; I mean, to those who use this world as though they used it not; and who would not be in this world but to despise, and contemn the Vanities

nities of the world, after the Example of the Holy JESUS.

BUT if the Son of GOD, in his preparation to death, protests to his Eternal Father that he does not pray for the World; that is, for the Reprobate world; he means, that he will not dye for those Wordlings which have no love and passion but for the World, for its Pleasures, and for its Vanities.

AFTER this Protestation of the Blessed *Jesus*, who was then disposing of himself to dye for Mankind; will You be so wicked, as not to believe that this world, whose Maxims are the Rule of your Passions; and whose Pleasures and Vanities flatter your Inclinations; Is a world under reprobation with God? Is a world damned with all those who follow it? Ah! how can they have any hope who are only fastened and rivetted to this World, for whom JESUS CHRIST dyed not: what Can they expect and look for, but their Eternal Damnation? Be not

ye then of this World of Sin, of this Corrupted World, of this Reprobate World, of this Damned World, for which J E S U S C H R I S T hath not Prayed. But be of that World of Grace, of that World of Holyness, of that Elected World, of that Saved World, for the Life whereof JESUS CHRIST dyed.

THEREFORE for all those whom God hath Predestinated to Glory, He hath prepared Graces, by the helps of which all those are Infalibly Saved, who are Saved,

Prædeterminationis sanctorum nihil aliud est, quam præscientia & præparatio beneficiorum Dei, quibus

AND GOD hath not prepared these Graces, and this Glory in any consideration of their Merits; but from His most Infinitely Pure and

certissime liberantur quicunque liberantur.

The Predestination of the Saints is nothing else, but a Prescience and a Preparation of the Graces of God, by which, most certainly all those are Saved who are Saved. *S. Aug. l. de persever. c. 14. l. 1. q. 2. ad simpl. l. 5. Contr. Jul. c. 4. l. de Gra. & lib. Arb. c. 18, 21, 22, & 23. l. de Corr. c. 6, 7, 9, 11, 12, & 13. Man. c. 98. & 99. & per omnes partes l. de pred. & persever. in Epistolis. 105. & 107. &c.*

Rich

Rich Mercy, and from the Sight and Prospect of the Blood and Death of His dear Son.

AS for all the others whom he leaves in the Mass of Sin, and for whom He hath not the least thoughts of Salvation; he does not prepare for them such succours whereby they might, at least by immediate Power, Arrive at that to which he doth not Design them. And * if they be not Saved, it is not because they will not be Saved; but it is, because God will not save them.

* *S. Aug. l. de Nat. & gra. c. 8. l. 4. cont. Jul. c. 8. l. 6. c. 14. l. 2. ad Bonif. c. 6. l. de corrup. c. 7, & 8. Manuel. c. 103. l. de predest. c. 8. l. de persev. c. 8. 11, & 12.*

IN a Word, it is impossible that any of the Predestinated should be Damned; nor that any of the Reprobate should be Saved. But the Number of the Elect, as well as of the Reprobate, is fix'd and determined, so that none can be Added to, or subtracted from them.

S. Aug. l. 4. cont. Jul. c. 8. l. 5. c. 4. l. 3. de Anim. c. 10. l. de Corr. c. 7. 9. 11, 12, 13, 14. 15, 16. l. de predest. c. 16. l. de persev. c. 14. & alibi.

Consideration.

'TIS sufficient to know that God hath formed the Absolute Design of giving

giving His Glory to some of those, who could only be the Object of His Wrath ; to comprehend that *God* hath prepared for them all the assured Succours, infallibly to Effect their Salvation : since that Predestination is nothing else , but the Preparation of those Graces, which do Invincibly Save all those who are Saved ; Nothing being able to withstand the Absolute Will and Pleasure of *God*.

'TIS enough likewise to have considered that the Predestination of a Man to Glory, and his Re-establishment into Grace , are the Work of the Pure Mercy of *God*, which prevents the prospect of His Merits : it is enough, I say, to understand that it is without any Regard to their Merits, that *God* hath prepared for him, the Succours of His Grace, and the Riches of His Glory : The Will, which *God* hath for the *Elect*, not being able to be less Liberal and Gratuitous , than it is Absolute and Efficacious.

BUT if it be true, that *God* leaves
others

others to their Sins, that is to say, to their Lusts and Covetous desires; and that He does not Predestinate them, but to Eternal death, which is to be the Punishments of those Enormities: it is then beyond question that He doth not prepare for them the Graces which may Capacitate them to Injoy a Glory, that He is resolved not to give them; or which might make them avoid those Punishments, wherewith His Justice hath Determined to Punish their Crime.

TO Conclude, nothing being capable to Destroy these whom *God* will Save; and nothing being able to Save those whom *God* will Damn; in the Design that *God* hath to Save these, and to leave the others; it is evidently sensible that the Number of them whom he hath Chosen, and of those who are Reprobate, is Regulated, beyond which none can be either Added, or Subtracted. And therefore it is impossible that any of the Predestinated should be Damned, or that any of the Reprobate should be Saved.

Reflection.

Reflection.

IT is here, O *God*, that thou makest the Glory of thy Grace so conspicuously splendid, in the care thou takest of thy Elect. It was of thy Infinite Mercy to choose them, and of them to make thy Partage and Distinction: And it is of thy Glory, to maintain those whom thou hast chosen. It concerns therefore the Glory of thy Grace, not to permit any to be Ravish'd from thee; but to prepare for them such Succours as that thereby not any of them should Perish.

LET them not glory and pride themselves in those Favours which they owe to thy Infinite Mercies. These Graces ought to Constitute all their Glory, it is true; but they destroy it, if they Attribute it to themselves. O my *God*, how delicate and tender is thy Love! Because the Glory of thy Grace makes up all thy Jealousy.

I

THAT

THAT which makes me to tremble, is, the Rigour of thy Justice, which, leaving in the Mass of Sin, all those whom thy Mercy has not chosen, does not prepare for them any relief that may Save them.

BUT (O!) who will not be Comforted through the Sweetness of the Mercies of our *God*? not any of those whom His Love hath Elected, can possibly be taken from Him. O what Assurance, and what Joy is here for those to whom He gives this *Christian* Confidence, that they are of the Number of the Election of Grace, that they are His Predestinated Ones! It is True likewise, that not any of those whom His Wrath and Justice hath Design'd for Hell, can ever come into His Glory. O what Dreadfull Consternation should those Labour under, who Live and Dye in their Sins! O *God*, change the Lives of the Wicked, to change, not thy Counsels, but thy Sentence: And Fortifie and Strengthen those whom thou hast
Re

Re-invested with thy Justice, to
Crown their Perseverance with thy
Glory !

G O D hath then prepared for every particular Elect an Infal-
ble Succour to believe in *J E S U S*
C H R I S T, to observe His Laws,
to raise up themselves from their
Falls and Stumblings, by a true Re-
pentance, and, in a word, to Perse-
vere in Righteousness and true Holy-
ness. As for the others, He will not
give to them, unless it be to some
for a time, the Graces which are
Necessary to believe in *J E S U S*
C H R I S T, to regard His Laws, or
to Repent sincerely. And He ne-
ver Gives to them this Singular
Grace, without which, none can per-
severe in Righteousness unto the
End.

Consideration.

S I N C E then *God* hath prepa-
red for all those whom He hath Pre-
destinated to His Glory, Efficacious
Succours, to cause Infalibly their

Salvation: it is most certain that He hath prepared some for them to believe in JESUS CHRIST, to Live according to His Laws, or to Wash away their Spots and Defilements in the Tears of an Holy and Unfeigned Repentance, and to persevere in Good Works unto the End: without which they cannot Hope for Salvation.

MOREOVER, we have also seen that *God* hath not prepared for any of the Reprobate, the Succours whereby they might be able to come to that Glory which He has not Designed for them; we cannot be Rational, and doubt that *God* hath not had any Design to give them, unless for a time, the Graces which are Necessary to believe, to Live in the Observation of His Laws, *or to bring forth Fruits meet for Repentance*: and that He hath not Prepared for them the particular Grace of Perseverance, without which none can Persevere, and with which there are none but do Persevere in Righteousness and Holiness: since that these Graces do
Infal-

Infallibly make up and accomplish the Salvation, from which the Reprobate are Excluded.

NOR is it less certain, that *God*, having prepared the Succours of Salvation only for those that are Predestinated, it is impossible, that those whom *God* hath Chosen for His Glory, should be lost with the Reprobate: nor that those, for whom he hath only prepared Eternal Punishments, should be raised up to His Glory with the Predestinated.

Reflection.

IF then I have the Happiness to be a Member of JESUS CHRIST, and a sincere Catholick *Christian*, it is not to my Birth, nor to my Parents; it is not to the strength of my Judgment, nor to my Address; it is not to Hazard, nor to a lucky Accident; not to Destiny, nor the Order of Natural Causes: but it is to the alone Mercy of my *God*, and to the Disposition of His Grace that I owe my Regeneration by Baptism,

and the Faith which makes me a Child of the Church. If I have had any Fidelity in keeping the Commandements of my *God*, and in following the Rules of the Gospel, it is neither to my Liberty, nor my Vertue; but it is to the Power and Efficacy of Grace, that I owe all the Glory of it. It is to that also that I owe all the Good Motions of Repentance, which I have had for so many, and so great Transgressions, wherewith the Purity of my Faith, and the Holiness of my Baptisme hath been Defiled. And, in a Word, I do not expect the Accomplishment of my Salvation, and I do not Hope to Dye in the Grace and Love of my *God*, but through the Confidence I have that He will not Deny me this great Gift of Perseverance, which is the Last, and Extremest Grace of His Mercy.

BUT how Terrible are thy Judgments, O *God*, that leave so many Souls to Perish, without giving the Grace of Faith! Are They more Criminal than those to whom thou givest

givest this first Grace? their Cause is Equal: but thy Justice Exacts from them the Punishments which their Sins deserve: and thy Mercy gives to these the Graces which they have not deserved. O the Abyssme of the Judgments of *God*! I Tremble, when I think that of those who have received the Faith, and who have lived in the Sentiments and Exercises of *Christian* Piety, there are many of them to whom thou hast not given this Grace but for a time, and that through a Judgment that must be Hidden and Reserved from us, Thou oughtest to let them Fall into Errour, and Sin, and at the Last suffer them to Dye in their Sin, never to Pardon them.

WHAT Terrour, O *God*, does thy Justice give me, when I Consider that from so great a Number of Just Persons, there are so few to whom thy Mercy gives this Singular Grace, without which, what Holiness soever they might have had, they Determine their Lives in Sin, and are irrevocably Damned.

I. 4.

BUT

BUT what can I do, O my God, in this Fear and Trembling, but Cast my self into thy Arms, and Abandon my self wholly to thy Love, continually Begging of thee, the Succours of thy Mercies? If I was in the Miserable Condition of the Reprobate, it would be a Justice; and I know that nothing is able to Oppose the Eternal Laws of thy Council. But it is that which Assures my Fear, in the Confidence thou givest me, that thou wilt not Confound those who only Trust in the Power of thy Grace.

*Nemo potest
venire ad
me, nisi Pa-
ter qui misit
me, traxe-
rit eum ---
omnis qui
audivit à
Patre, &
didicit, venit ad me.*

THEREFORE none can go to JESUS CHRIST, that is to say, believe in Him, if the Father

None can come to me, Except the Father, who hath sent me, draw him. Whosoever have heard, and learnt of my Father, he is come to me. S. John c. 6. S. Aug. l. de Gra. Jes. Christ. c. 10. l. 1. ad Bonif. c. 3. 19, & 20. l. de Gra. & lib. Arb. c. 5. l. de predest. c. 8, & 20. l. de persév. c. 14. & alibi.

does.

does not draw him. And * all those * *Valde re-*
whom the Eternal Father Teaches *mota est à*
in the School of the heart, and whom *sensibus*
He calls by the Inward voice of His *carnis hac*
Spirit, believe in Him, and go to *Schola in*
Him; but † the Grace of JESUS *qua Deus*
CHRIST is not given to all Men, *auditus &*
for the very beginnings of Salvation. *docet—*
hac Gratia
à nullo du-

ro corde respuitur; ideo quippe tribuitur, ut cordis du-
ritia primitus auferatur. Quando ergo Pater intus auditur
& docet ut veniatur ad Filium, auferit cor lapideum & dat
cor carneum— cur ergo non omnes docet ut veniant ad
Christum, nisi quia omnes quos docet, ex Misericordia
docet, ex Judicio non docet, &c. This School in which
God is Learnt and where He Teaches, is far from the
senses of the Flesh — this Grace is never rejected
by any hardened heart, because it is given that so the
hardness of the heart might be in the first place taken
away. When the Father makes himself to be heard
within, and when He teaches any to go to the Son,
He takes away the heart of Stone, and He gives a
heart of Flesh. But why does not He teach all Men
to go to JESUS CHRIST, if it be not that all those
whom He Teaches, it is through Mercy that He
Teaches them; and those whom He does not Teach,
it is through His Justice that He doth not Teach them.
S. Aug. l. de prædest. c. 8. l. de gra. c. 13. & 14.

† *Quia propositio Christo Christiani Catholici sumus*
—scimus gratiam non omnibus dari. In as much as
by the Mercy of JESUS CHRIST, we are Catholick
Christians — we know that Grace is not given to
all. *S. Aug. in Epist. 107. l. 1. de mer. pecc. c. 11. &*
25. l. 2. c. 18. & 19. l. de Nat. & gra. c. 7, 8, &

9. in Epist. 120. c. 2. l. de gra. c. 46. l. 4. cant. Jul.
c. 8. l. 5. c. 3, & 4. l. de Aët. Pelag. c. 3. l. 1. ad Bo-
nif. c. 20. l. 2. c. 5, & 6. l. 3. c. 6, & 7. l. 4. c. 6. l.
de perfect. c. 20. l. de gra. & lib. arb. c. 4, 13, 22, &
23. l. de Cor. c. 5, 6, 7, 8, & 9. Manuel. vel Eschir.
c. 118. l. de prædest. c. 5, 6, 8, 9, 10, 14, 17, & 18.

*De Gratia non dignè sentit quisquis tam putat omnibus
hominibus dari.*

He hath unworthy thoughts of Grace who thinks it
is given to all Men. In Epist. Synod. Episc. Exul. in
Sardinia.

Consideration.

IT is JESUS CHRIST him-
self who Teaches us this Truth. It is
follow'd also with that which we
have Learned, that God hath prepared
for all those whom He hath Chosen,
an Efficacious Succour, not only
to do Actions of Christian Piety,
and to Persevere in them; but also
to be desirous to do good, and to
believe in JESUS CHRIST. Which
would be Needless and in Vain, if
without this Succour we could do
all these things.

DO not we also apprehend that
if these Graces are Efficacious in
themselves, all those who hear and
under-

understand this Voice which speaks to them in the Ear of their hearts, do Infallibly follow their Pastor, and Freely and Lovingly come to JESUS CHRIST.

THAT if *God* hath no Design or Intention to give His Grace, even for the beginnings of Salvation, to any whom He leaves to their own Darknes and Blindnes; it is then past the least Shadow of a Dispute that JESUS CHRIST does not give His Grace to all Men.

Reflection.

HOW humbling is this Weakness, not to be able to take the first Step to Salvation, if that *God* doth not help us to it by the Power of His Grace; and not to be able to stir up in us the first Sentiments of true Piety, without *God* through His Rich and Infinite Mercy inspires them in us! The Word of Preachers may perhaps sometimes strike our Ears; but that cannot touch our heart, if the Holy Spirit doth not
come,

come, and spake to it. We may now and then form to our selves the *Ideas* of Divine Truths; but we shall never Embrace them, if that *God*, in making us know them, does not also make us to Love them.

I CONFESS then, O my *God*, that the Attractions of thy Grace are so Powerful and Prevailing, that it draws all hearts to it which it Touches: as None can come to thee, unless thou Callest him, unless thou Touchedst him, and unless thou Drawest him. Raise then my heart above all the Creatures, and Draw it to thy Son. Teach me, O *God*, in this School, where thou makest the Truths to be beloved which thou Teachest. Call me by this Voice of Love, which Engages me to follow thee, and never to withdraw my self from thee.

BUT if all those whom thou Drawest to thy self, come to thee; and if those, whom thou dost not Draw, cannot come to thee: how small a Number are there which be Drawn by the
the

the Sweetness of thy Grace; since there are so few have true Saving-Faith, and much less of sincere and perfect Love to thee ! And where will those go whom thou dost not Draw to thee, and whom thou leavest to themselves ; where will they go, but to their Eternal Ruin and Destruction, which is Inevitable to them without thee ? Bewail here then, O my Soul, the Wretchedness of so many Wicked and Sensual Persons, whom God Abandons to their own darkness, without ever going about to Enlighten them ; and to their own Insensibility, without touching them. And know that God does not bestow His Grace on All, to make us All to know that He owes it not to any, and that it does not come from Nature, which is common to all Men.

THEREFORE without an *Ille facit ut faciamus, præbendo vires Efficacissimas voluntati.* Efficacious Succour, which prevents It is God does what we do in giving our Will most Efficacious strength and Ability. *S. Aug. l. de Gra. & lib. Arb. c. 16. vid. loc. ut supra propter eandem Conclus. deduc. ab. al. princip. propterque prim. partem Conclus. præced. ;*

our

our Will, we are able to do nothing.
 * *Cum miseretur, et tiam volumus, ne frustra miseretur, si nolimus.* And * when God prevents us by the Riches and Sweetness of His Mercies, our Will invincibly surrenders it self up to His Attractions, according to the Designs which God hath upon it.

When God prevents us by His Mercy, immediately we consent for fear lest if we do not consent, it would be in Vain for Him to Excite us by His Mercy. *S. Aug. l. 1. q. 2. ad simpl. & vid. ut supra. propter Conclus. preced. & Man. c. 32, 97, 98, & 99. l. de Corr. c. 13, & 14.*

Consideration.

H E, who without an Efficacious Succour cannot take the first steps to Salvation, can much less, without this Succour make any advance and Progress in this Course. And God, having prepared such Succours, no more to leave His Grace, and the Effect of His Mercy to the choice of our Liberty; it is no less true to say, that our Will can do nothing, unless it be Aided and Assisted by these Succours, than it is true, that we can do nothing without Grace.

NOW

NOW as these Succours are not Efficacious, but by the Power of an Amorous constraining Sweetness which gains our hearts, and makes us to follow the Voice which calls us, and which in calling us, Draws us : who is so blind as not to see that when *God* prevents us with His Graces, our Will, how Rebellious soever it be, Invincibly Bowes and Submits it self to His Attractions, according to the Designs which *God* hath upon it ? The Succours which *God* gives us, are they not able to answer and accomplish the Designs for which they are given us of a *God*, who can, and who does whatsoever he will ?

Reflection.

IS it not then to do an Injury to the Grace of JESUS CHRIST, both not to acknowledge our own Weakness, nor the Corruption of our hearts, but to persuade our selves, that without these Powerful Graces, and these Efficacious Succours, we
are

are able of our selves either to avoid the Evil, or to do the Good? What Good can we do, if the pleasure of Justice and Righteousness does not surmount, and get the prevalence over our Lust? and what Evil shall we not commit, if Lust but gets the Chair, and once vanquishes our Love to Justice and Righteousness? Or if their Forces being equal, Charity or Love is Abandon'd to the Choice and Preference of Lust?

I OUGHT therefore to give this Glory to Grace, and to acknowledge my Weakness and Disability to Good, that if the Grace of JESUS CHRIST is not Victorious, I am necessarily overcome and Foil'd; as I must of necessity overcome, when I am supported and enabled through His strength.

Omnis qui didicit à Patre; non solum potest venire, sed venit: ubi jam & possibilitatis profectus, & Voluntatis affectus, & actionis effectus est.
 THEREFORE the Grace, which gives to us the Power to do it, gives us also the Action.
 Whosoever hath learn'd of the Eternal Father, not only

only can come, but He doth come, whre He finds the Succour of Power, and the Inclination of the Will, and the Effect of the Action. *S. Aug. l. de Gra. c. 14. & in sing. Cap. lib. istius. l. de Nat. & de Gra. c. 42. l. 1. ad Bonif. c. 19. l. 4. c. 6. l. de Gra. & lib. Arb. c. 5. 14. & 16. & l. de Corr. c. 8, 11, & 12. Man. c. 32. l. de pred. c. 2, 3, 6, 8, 10, 11, 19, & 20. l. de persév. c. 13, & 14. & alib.*

Consideration.

SINCE then we can do nothing without an Efficacious Grace, that is to say, which gives us Power to do; and if our Will does invincibly submit it self to the Attractions of this Grace, without which we can do nothing; it is plainly Evident that the same Grace, which gives us the Power, gives us the Action also.

Reflection.

HOW true, is it then that I can do nothing of my self; but that I may be able, through Him who strengthens me, to do all things, and when I can do all things through the Grace of JESUS CHRIST, I do All for JESUS CHRIST.
With-

Without thee, O God, I can neither Will, nor Do any Good thing, that may be so to thee. And it is this Weakness which ought to Lower and Abate my Pride. But with thy Grace, not only I Can, but I Will what I can, and I Do all the Good I will. And it is this strength, O God, that Establishes all my Confidence.

T H E R E F O R E in this Estate we never reject the Grace which gives a full power to Do and Act: although we oft times resist the Motions and Inspirations of inward Grace.

*Hac Grā-
tia que oc-
cultè hu-
manis cor-
dibus di-
vinā largi-
tate tribu-
itur, à nul-
lo duro cor-
de respui-
tur, &c*

A N D there is in this Estate, no Grace purely sufficient; that is to say, which gives an absolute Power that hath no need of any other Succour to Will, or to Do, and which nevertheless gives neither the Will, nor the Action.

This Grace which the liberal bounty of God secretly sheds abroad in our hearts is not rejected by any Obdurate heart. *S. Aug. l. de. predest. c. 8. & vid. ut supra.*

Consideration.

Consideration.

THIS Consequence is too Plain and Perspicuous, to stand in any need of further Proof and Demonstration. It is enough to say, that the Grace which gives us the power to Do and Act, gives us also the Action; to make us comprehend that no longer is sufficient Grace, or absolute Power given us to be, and remain without Action.

WE ought only to observe that often times it happens in this Estate, that Grace not exciting and stirring up in our Will but slight Complaisances, and weak desires for Good, it does not afford us sufficient Strength to do what it inspires it withal. The Will, which finds it self labouring under this weakness, does not follow the Motion of Grace, nor does it ever embrace the Good where it has only conceiv'd some faint and hollow desires of it. And this is what we call a Resisting of Grace; and which falls out but too
fre-

frequently. Yet, nevertheless, that does not give us the priviledg and liberty to say that the Will which makes this Resistance, hath a sufficient Succour and an absolute Power to follow the Motion and Impression of Grace. This would be to be ignorant that a Succour may be Inefficacious, and too weak, and not be sufficient.

Reflection.

WHAT Sacred thoughts hath not Grace Inspired into me? How many good Sentiments hath it not afforded me? How frequently hath my heart been Touched? How oft hath it not conceived Pious Desires? And how many times hath it not assum'd Resolutions of a more Humble, more Chast, more Disinteressed, and a more *Christian* life? But, (alas!) how often have I prov'd Unfaithful to those Graces, and Rebellious to those Inspirations? It is therefore but too true, that all Graces are not Victorious, and that they are not always Powerful enough to make the Will unca-

uncapable of resisting them; although they be never subjected to the choice of our Liberty, in leaving it an Intire and Absolute Power to do the Good if it will.

IT is more Just, O God, to abandon my will to thee, who hast both Wisdom and Power: than that thou shouldest Abandon thy self to it, which is only full of Ignorance and Weakness.

THEREFORE it sometimes happens that a Just Man hath not Grace which gives him a sufficient Power to keep a Commandment of God, though he hath some desire to it, and also make some offers and endeavours, but too weak, to satisfy that which is Commanded him.

*Et tamen
quamvis
parva &
imperfecta
(Charitas)
non de erat
(Petro)
quando di-*

cebat Domino Animam meam pro te ponam: putabat se posse quod se velle sentiebat. And yet St. Peter had a Love though but little and imperfect, when he said to his Lord, I will lay down my self for thee; for he thought he had the Power to do what he found in him to have the will, *S. Aug. l. de gra. & lib. Arb. c. 17.*

Consideration.

Consideration.

IF in this Estate, Grace is not given us, which is simply Efficacious, that is to say, which gives only the Intire Power to Will and Do, without giving the Action; and if that which gives us a full Power, gives us always the Action; it necessarily then follows, that a Just Man who Violates any of the Commandments of *God*, hath not had that Grace which does give him an immediate Power to keep it, although he hath had some weak and languid Desires, and hath also made some little and faint efforts to observe that Law, and satisfy that Obligation.

Reflection.

O U G H T not therefore the most Just to fear even to trembling, when they think that *God* does not distribute His Graces but according to His Predetermined Designs and Purposes, and not according to our merits

merits and deserts? Or ought the most Holy to Flatter themselves with their Righteousness, when they shall consider that *God* does sometimes permit the Slips and Fallings of the most Righteous? Who then will presume to rely upon the Stock of his own Vertues, when he shall observe that all his Strength may fail him, and that *God* may deny him His Grace, as well as He does so many Others. Let their fall at least become a Cure to our presumption, and Teach us to fear always at the prospect of our own Weakness, and also never to despair of the Mercies of Him who affords His Grace to the Humble.

THEREFORE it does not always happen that he who has a Desire, has at the same time the immediate Power to do good.

*Qui ergo
vult facere
Dei Man-
datum, &
non potest,
jam qui-
dem habet*

voluntatem bonam, sed adhuc parvam & invalidam, poterit autem cum magnam habuerit & robustam. He then that would keep a Command of *God* and cannot do it, he hath already a good will, but it is yet slender and weak. But he will be able to do it, when he shall have a great and strong will unto it. *S. Aug. l. de gra. & lib. Arb. c. 17. & c. 15, & 16. l. de Nat. & gra. c. 51. de perfec. c. 6.*

Consideration.

Consideration.

WHO is there can make the least question concerning the Truth of this Conclusion, if he be certain, as without doubt he is, that a Just Man himself hath not sometimes Grace, which gives him an immediate and a truly sufficient Power to obey the Laws of God, though he hath now and then some faint and slender desires towards them? How many Good Intentions in Just and Righteous Persons are without Effect? Therefore how many Good Intentions in the Righteous themselves do want the Power, since that the Good Intention is never without effect, when it hath the Power of it; and that to do, it is the same thing to Will what we are capable of, and to be capable of doing what we will.

Reflection.

HOW many Sinners, who groan under the heavy Burden of their Sins,
would

would fain be able to break off the Chains which Enslave and Fetter them to Sin: whose Captives they are? But (alas!) they cannot! How many Righteous Souls do say in the Grief and Lamentation of their hearts, that if they had the Power to do what they would, they would never more be guilty of the Commission of any Sin; And there should be no Good, but what they would Do.

'T I S true, if Man had but a strong Will, he could then do the Good he would: But it is as true also, that it is his Impuissance and Defect of Power which is the Reason of the Weakness of his Will, and if it was but in him to Desire and Will more Vigorously, he would frame such resolutions, as should be Superiour to all Repugnancies and Difficulties: possibly he may desire to have his Will more strong and forcive, and *God* may not always give it him.

TO help the Weakness and frailty of Man, it is not then sufficient
K that

that the Grace of JESUS CHRIST prepares his Will, if it does not likewise make him the Master of his Lusts: it is not enough, that it gives him some Good thoughts, inspires into him Pious and Devout Sentiments, and forms holy Desires in him; if it does not give him as well an Invincible Love to hearken to, and obey those thoughts, to follow those Sentiments, and to accomplish those desires. So true is it, that it is peculiar to the Grace of JESUS CHRIST, to perfect in us by Holy Actions, what he hath begun in us by Good Desires, and a Devout Will.

What Blindness is it then, especially for *Christians*, in the least to imagine that they are able to Do whatsoever they please but .to will, and to believe themselves capable enough to do all the Good they propose to themselves? Their misery is, that in this their Blindness they seek nothing less than the Succour and Relief of Grace, which they imagine is never wanting to them; and

and neglecting Prayer, they find themselves wholly left to their own Weakness, which can do nothing but Destroy them.

T H E R E F O R E he who hath the Will to do Good, ought to beg the Grace that he may be Able to Do what he wills.

Homo qui voluerit, & non poterit, nondum se plenè velle cog-

noscat, & oportet ut habeat tantam voluntatem quanta sufficit ad implenda Mandata, &c. A Man that wills, but is not able to Do the Good he desires and wills, Confesses he does not as yet fully will, and therefore Prays that he may have so strong a Will, as to be sufficient to fulfill the Commands, &c. *S. Aug. l. de gra. & lib. Arb. c. 15, 16, & 17. l. de Nat. & gra. c. 43.*

Consideration.

W H A T is there *therefore* for him to do, in whom Grace has already form'd good Desires, but to beg of God those Powerful Reliefs, and Assistances, without which he cannot be able to Do any thing? If the Law Commands, he must Sollicitate Faith to beg what it cannot do, and to make him obtain by Prayer the

Aids that are necessary to fulfill the Law.

Reflection.

H O W are the Mercies of our God fill'd with Goodness, if he obliges us to beg of him his Graces, after He hath inspired in us Good Desires: it is not that He does not know our Weakness, nor that He is ignorant of our Wants and Necessities, or that He despises our good Desires. But it is to oblige us to have always our Miseries before our eyes; and to Teach us, that all the Good we do, comes more from His Grace, than from our Good Desires. It is also to ingage us not to quit Him, after we have received his first Favours; but continually to put up our Prayers unto Him, that with His illuminating Influences He would clear up our Understandings, that He would Inflame our hearts with His Holy and Pure Fires, that He would strengthen us with His Spiritual might, and Inrich us with His Gifts and Blessings. Do you do so?

T O

TO conclude, if He would have us to Pray unto Him without ceasing; it is that He, being the source and fountain of all Good things, is pleased to give, without fear of our being ever capable to find Him Exhausted. See therefore what Love you ought to have to, and what Care you should take in, Prayer.

Non enim orando petatur ab eo, nisi ab ipso tribui crederetur.

THUS then the Grace to be Able, and to Do, is given to all those who Supplicate it with all the Humility and Confidence, which so great a Blessing and Gift deserves.

For we should not beg it of him, if we did not believe that

Consideration.

GOD, in obliging us to beg of Him His Grace, to perfect in us what He hath begun, freely promises to give us all the Aids and Assistances which are Necessary, if we beg them; as it is but Just that we should beg them. Otherwise His promises would be but meer Illusions, and our Prayers would be accounted but only formal Mockeries.

He would give it us.
S. Aug. l. de pred. c. 20. l. de gra. & lib. Arb. c. 4. l. de pers. c. 20.

T H E R E are some Graces which *God* gives before we ask them, as are those of Good Will, Faith, and Prayer. There are Others which He doth not afford us but in Return to Prayer, as are those of Good Works, and of Perseverance. *God* is therefore engaged by His own infinite Goodness never to deny his Graces to those who make their Requests to Him with a Devout and Faithful heart; who in humbling themselves with fear at the sight of their Weakness, do raise themselves up with Confidence even to the Bosom of *God*, where His Strength lies.

Reflection.

O U G H T not therefore the Weakness and Frailty of Man, to be the first Ground and Occasion of his Fear; and the very Foundation of his Humility, which throws him at the Feet of *God*, on whom his whole Salvation depends? The Grace of JESUS CHRIST, ought it not to be all his Joy, and all his Hope; since it is that which gives him

him all his strength, and which makes up all his Desert?

HAVE then a Holy despair of your selves betimes: but let it be to throw you into the Arms of Him who is pleased to Exalt the Humble, and Strengthen the Weak. Hope for nothing from your selves, never to Love any thing but Prayer, and to performe it with all the Humility and Confidence of a heart, which knows that it can do Nothing of it self, and that it ought to expect all from God. Wherefore is it that St. Paul obliges *Christians to pray without Ceasing*? But because he knew that every Moment they stand in need of renewed Grace, which cannot be obtained but by Prayer.

Deus sua gratia semel Justificatos non deserit, nisi ab eis prius deseratur.

THEREFORE GOD never forsakes the Righteous, by the deserting of His Grace whom he hath once Justified, if that they do not before abandon Him. Conc. Trent, Sess. 6. c. 11. *S. Aug. l. de Nat. & Gra. c. 26. ubi adjungitur: ut pie semper justeq; vivatur.* That we should always Live in Piety and Justice. *l. id. c. 23, & 28. l. de Corr. c. 13. l. de perseu. c. 5, & 6. l. 13. de Civit. c. 15. serm. 11. de verb. Apostol. c. 1.*

God never abandons those from

nyal of His Grace, which is necessary for them to Live in the Perseverance of Piety and Justice, that is to say, to perform the Actions of *Christian* Piety, and to continue stedfast therein ; if they do not before hand forsake Him through the Pride of their hearts, in not seeking His Succour and in not Praying to Him, or else in performing that Sacrifice with too Supine a Negligence and Perfunctoriness, and with too Cold an Indifferency.

Consideration.

IF it be true, that this Grace *to be able*, and *to do* the Actions of *Christian* Piety, is never denied to those who beg it as they ought ; it follows by a very good Consequence that *God* never denies it to the Righteous, if they themselves do not Refuse, or Neglect to seek, and beg for it. And This is the Opinion that the Holy Doctors have believed in, and have Taught us, that the Righteous are justly left by *God*, after they themselves have left Him.

Reflection

Reflection.

THIS Sentiment makes up the Consolation of Holy Souls, and is the support of their Confidence. But ought I not to fear, lest *God* should forsake me, I who am so full of Self-Esteem, who so little do seek *God*, and who so often leave Him? Where is that continual care of Watching over my self, so as to hinder my being ever surprized with any thoughts of Pride and Self-love, which in putting me at a distance from *God*, puts *God* at as wide a remove from me? Where is that exact circumspection I should take to avoid the most slight and trivial Faults, and by my Tears to Efface the least Spots and Blemishes which may offend the Pure Eyes of *God*, and turn them from a Soul which does not consider they are more Tender and Holy, than it is possible for Humanity to comprehend.

ALL my Care therefore for the Future shall be to Watch over the

Purity of my Inclinations; and Prayer shall be the whole Exercise of my heart. I will be continually pouring of it forth before *God*, and sigh without Ceasing after the relief of His Mercies, in the Assurance that He will not leave me, if I do not first forsake Him; and that He will cause me never to forsake Him.

THEREFORE the Necessity of Efficacious Grace is Established. 1. Upon the Infirmary and Weakness of Man corrupted by Sin. 2. Upon the All mighty Power of the Designs of *God*, and of His Mercies,

Consideration.

THE Weakness and Impuissance of lapsed Man hath already made us conclude, that if *God* leaves him to his Will with a Grace absolutely at his Submission, he could not but destroy himself; and that without the Succour of a Victorious Grace, which Captivates his Members under the Law of the Spirit, to make them the Servants of Righteousness,

it

it were impossible for him ever to recover the liberty he had for Good.

THE All-mighty Power of *God's* Mercies, whose Designs none can resist, makes us also here conclude that the Salvation of Man, and the discerning of the Righteous from the Wicked being the Work of the Eternal Designs of His Wisdom and His Mercy, it cannot possibly be done saving by means and Succours which are no less Efficacious and Infalible than the Designs of *God* are Immutable, Absolute, and Powerful.

Reflection.

HOW then ought *Christians* to commend the Grace of JESUS CHRIST, and to acknowledge that Grace is not as our Faults and Miscarriages are, but the Favours of *God Almighty* do exceedingly Surpass the Lapses and Disgrace of Man, If he hath by Sin lost a Liberty and an indifferent Inclination to Good and Evil: is not this Loss most advantageously repaired by a Grace which

which only engages him to that which is Good, in inspiring into him a greater Love for Righteousness, than his Lust gives him an Inclination to Sin? If Sin has put Man into such a state of Weakness as that he cannot so much as breath out a Sigh for his own Salvation: *God* hath not permitted this Fall, but to make known by the Weakness of Man which only can destroy himself, the Power and Efficacy of His Grace which alone is able to Save him.

W H E N you shall therefore consider the depth of Man's Miseries, O Adore the greatness of the Mercies of *God*, and confess the Glory of His Grace, that he does no less invincibly Save, by the Riches of His Mercy, all them whom he is resolved to Save; than he inevitably damns all those whom He will damn by the Rigour of His Justice.

CHRI-



Christian
CONSIDERATIONS
AND
REFLECTIONS,

*Upon the Alliance of the Grace
of GOD, with the Liberty of
Man in all Estates.*

The First Truth.

THE will is Created to Love *Suis ani-*
that which pleases it: and it *mo ample-*
titur ali-
quid quod eum non delectat? Voluntas ipsa nisi ali-
quid occurrerit quod delectet atque mutet animum, mo-
veri nullo pacto potest.

Who

Who Imbraces and Hugs that which does not please him? The Will it self cannot be stirr'd up in any measure, if that which offers it self to it, doth not give it pleasure. *S. Aug, l. 1. q. 2. ad simpl. l. de Spir. & lit. c. 5. & Psal. 85. l. 2. de Mer. peccat. c. 17. Serm. 26. Sec. S. Johan. l. 1. ad Bonif. c. 2. Man. c. 30. l. Cont. Secund. c. 16. Serm. 5. de Verb. Apost. c. 9, & 10.*

cannot Love any thing but what is pleasing to it.

Consideration.

IT is so Natural to the Will not to like and love any thing but what is pleasing to it; that it is the same thing to please it, and to allow and approve of it. Thus we say, that such a thing pleases us, when we would say, we desire such a thing, and we approve of it. From whence it comes to pass, that Kings and Princes declare their Wills by such like words, *Such is our pleasure.* Is not this then sufficient to let us know that the will is Created only to desire and Love that which is Good, whether it be really so, or only

only in Appearance; and to understand that it can Only love and desire that which it likes and allows of?

NOW if it be true that it cannot desire any thing, but what it allows of? since it can only desire Good, is it not necessarily True that It cannot desire any thing but what pleases it; since that what it approves of, pleases it; and that nothing pleases it, but what it allows and likes?

Reflection.

'TIS therefore Pleasure which Constitutes my Love, my Love my Will; and my Will without Grace, my Unrighteousnesses and my Sins. It is always true that my Will desires nothing but what it Loves, and it Loves nothing but what is Pleasing to it, and it Allows of. But likewise is it not frequently too true that what
Pleases

Pleases it , and what it Loves , is but an Imaginary Good which seduces it, and a real Evil that Corrupts it? I must then confess that it is That which makes the Crime of my Will, which owes its Love only to its true Love which is *God*, out of whom there is nothing but Vanity, and a dreaming Shadow, no less than a Lye.

CONSE-

CONSEQUENCES OF THIS *First* TRUTH.

THEREFORE the Will is
Created to Love that most
which Pleases it most.

Consideration.

SINCE Pleasure is the Reason,
and the Measure of Love; the Will,
which can only Love that that
Pleases it, ought necessarily to Love
that most which Pleases it most. So

*Tanto
quidque
vehementi-
us volu-
mus, quan-
to certius
quam bo-
num sit no-
vimus, eo-
que dele-
ctamur ar-
dentius.*

We do so much the more strongly desire a thing, as
we know the Goodness of it with more assurance,
and it is more agreeable and pleasing to us. *S. Aug. l. 2.
de Mor. pecc. c. 17. l. de Spir. & lit. c. 5. l. de Continen-
tiâ, c. 8. & 5. Cap. ad Galat.*

the

the Will being demanded wherefore it is more carryed out to this Object than the Other ; it ingenuously answers, because it is more Pleasing to it, and it Likes it a great deal better than the Other.

Reflection.

WHEN I reflect upon the Love I bear to the Creatures, this Truth, does it not exceedingly Reproach me, that That which is Nothing but Vanity, and a Lye, should Please me more than *God* Himself ? Ah ! See the excess of thy Crime ; Ought it not to be thy Confusion ? What need not you fear from the Jealousie of a *God*, whose Indignation and just Wrath cannot Pardon those who despise and scorn Him, in making the Creatures to become their Idols ? O *God* ! Grant that thy Mercy may convert the Injustice of my Affection, and stay the Justice of thy Wrath.

THERE-

THEREFORE the Will does necessarily, although it be with an absolute and intire Liberty, that which Pleases it most.

Quod amplius nos delectat, secundum id opere-

mur necesse est. We necessarily do that which most pleases us. *S. Aug. 5. cap. ad Galat. &c. ut in praesentia. Concluf.*

Consideration.

THE Will only Acts by Love : now it is Created to Love that most which is most pleasing to it. Be you therefore the Judge if it be not necessary, although most freely, to do that which most pleases it, whether in affecting it, or in the bare proposal of it to the Will.

Reflection.

BE not therefore any longer in wonder if the weight of your Love, and the Charm of Pleasure carry away your heart ; and if being more affected

affected with the Pleasure of the Creatures, than of him who was the Maker of them, you do all for them, and nothing for Him. But be afraid, lest your Sin having made the Creatures the Objects of your greatest Delight and Pleasure, the Wrath of God does not make them the Instruments of your extreamest Punishments, in Arming them against you at the day of His large and full Vengeance.

THEREFORE if of two Objects the One pleases no more than the other, the Will cannot give it self to either of them. And when the Pleasure which Grace Inspires into us for Justice and Righteousness, is greater than that which our Lust gives us for Sin; we do necessarily follow, although most freely, its At-

*Si utrumq;
tantumdem
diligitur
nihil horum
sectabimur*

— *si utrumque aequaliter timemus, in periculo sine dubio remanebimus, fluctu dilectionis & timoris alternante quassati.*

If we Love One as much as the Other, we should not pursue any. If we fear them equally, without doubt we should be in danger, being Agitated sometimes by the motion of Love, sometimes by that of Fear. *S. Aug. in Epist. ad Galat.*

traction

traction which carries us out to that which is Good. As on the Contrary, when the Pleasure of Sin is more Powerful than that of Righteousness; we are necessarily vanquished, and led away to Evil.

Consideration.

THE Reason of this Truth is that the Will is Created to follow the greater Pleasure; and the Will, which can only Love the Good, gives it self necessarily to that which most Pleases it, and to that which it approves of best. Otherwise it would not be the Charm and Attraction of Good which would excite the Will, and make it Act.

Reflection.

THERE can be but two Loves; that of Charity, which Loves God, and all things for Him: or that of Lust, which Loves it self, and all things for its own sake. Therefore of necessity

cessity my heart must give way and yeild to the strongest of these two Loves ; and Lust will reign there, if Charity be not Triumphant. O God, how many times have Vanities, Pleasures, and Interest carried it before thy Love? Lust is that which most commonly keeps an Empire and Dominion over my heart. There is nothing, O God, but the force of thy Love, which is able to Triumph over the Love of my Self; and it is from the alone Power of thy Grace that I Expect and Hope for this Victory, which I may be assured of, if thou wilt but give me thy Succour.

II. Truth.

*Voluntas
nostra nec
voluntas
esset, nisi
esset in no-*

THAT which is the Essence of Liberty, is the Empire which the Will hath over its Actions, to do
stra potestate: Porro quia est in nostra potestate, libera est nobis. Non enim est nobis liberum quod in potestate non habemus, &c. The Action of our Will would not be an Action of the Will, if it were not in our power. In a Word, because it is in our power, it

free to us. For nothing is free to us, but what we have in our power. *S. Aug. l. 3 de lib. Arb. c. 3. l. de Nat. & Gra. c. 47. l. 5. de Civit. c. 9, & 10.*

them whensoever it has a mind;
and not to do them, when it has
no Will or Mind.

Consideration.

'TIS the most Natural *Idea* that
can possibly be form'd of Liberty :
and it is the best Conception we can
have of it, when we say that That is
perfectly free, which does whatso-
ever it will, and does nothing but
what it will.

Reflection.

INNOCENT and happy Liberty, *Non possum*
if it hath no Empire over our Acti- *aliud sen-*
ons, but to make them serve to *tire esse in*
poteſtate
noſtra, niſi
quod cum volumus, facimus. Quapropter nihil tam in no-
ſtra poteſtate, quam ipſa voluntas. Ea enim, mox ut vo-
lumus, præſto eſt, &c.

I cannot believe that any thing is in our power, but
what we do when we have a mind to do it. Where-
fore

fore there is nothing so much in our Power as the Action of our Will, for it is ready at the very same Moment that we Will. *S. Aug. l. 3. de lib. Arb. c. 3.*

Righteousness and Grace ! But Criminal and Fatal is that Liberty, when it doth not command and Influence our Actions, but to subject them to Sin and Injustice !

III. *Truth.*

T H E Will is nothing of its own Nature, but the Power of *Willing* what the Reason prescribes to it.

Consideration.

T O observe the Nature of the Will, it is sufficient to say what all the Philosophers have said of it, that it is a Reasonable Appetite ; or to explain better, a Power of *Willing* with Reason,

Reflection

Reflection.

THAT which makes in us the Principal Figure of the Image of God, is without doubt this Will, which cannot Act but by Reason, and which no longer is a Will then it Acts with *Distinguishing*, and discernment. But likewise that which will make the Character of our Sin, will it not be that this Will, which only ought to follow pure Illuminations, and only be in quest of things that are truly Good, does only pursue false Maxims, and is only carried out to things that are good in Appearance, and which are real Evils?

L THE

THE
CONCLUSIONS
OF THE
Precedent TRUTHS.

*Fieri non
potest, ut
dum volu-
mus, non
velimus. It
is impossi-
ble that
we should
not will,
when we
Will, S.
Aug. l. 3.
de lib. Arb.
c. 3.*

THEREFORE all the Essen-
tial Action of the Will is in
being Willing.

Consideration.

SINCE the Will is Essential-
ly a power of Willing; it is cer-
tain that the Will cannot have an
Action which is more Essential than
to will. And if we imagine that
it belongs also to this Power not to
will, we are mistaken; if we do
observe that we are not able not
to will, but in willing; when it
is voluntarily done of us that we do
not will.

Reflection.

Reflection.

O my God, as all the Action of my will is to will, make me only to Will and Desire thee, who art the only Good I ought to have a Will for, and Love to.

THEREFORE the Will never Acts but when it wills, and because it Wills; and if it would not, it would not Act.

Multa facimus, quæ si nollemus, non utique faceremus; quo primi-

tus pertinet & ipsum velle; nam si volumus, est, si volumus, non est. Non enim vellemus, si nollemus.

We do many things which we should not do, if we Will not: and our Will is particularly of this Number: for it is, if we will; and if we will not, it is not: for we would not, if we Will'd not. *S. Aug. l. 5. de Civit. c. 10. & vid. ut sup. in secund. vivit.*

Consideration.

IT is impossible for the Will to Act, when it will not; and not to will when it Acts; since that all its Action is to will.

Le

Reflection.

Reflection.

THEN do not let us go about to excuse our faults, as if they came not from our Will. For it is a Truth not to be contested, that how strong soever the Lust or the Temptation is, we never commit any Sin, but because we will; since we should never commit it, if we will'd not.

THEREFORE the Will hath necessarily in its Power, and under its Empire, all its Actions. And whatsoever is properly Voluntary, is in the Power, and under the Dominion of the Will.

*Voluntas
igitur no-
stra nec
voluntas
esset, nisi*

esset in nostra potestate. The Action of our Will would not therefore be an Action of the Will, if it were not in our power. S. Aug. l. 3. de lib. Arb. c. 3. l. de Nat. & gra. c. 47. l. 5. de Civit. c. 9, 10.

Consideration.

Consideration.

IF we have rightly conceived that the Nature of the Will is not to Act but when it wills, and because it wills; and not to Act, when it wills not; because that all its Action consists in the being willing. And if we rightly apprehend that it hath in its Power, and under its Empire that which only is, when it wills, and because it wills: it is not very difficult for us to understand that the Will hath necessarily all its Actions in its own Power, and under its own Empire: and all that is truly Voluntary, is under the Empire, and in the Power of the Will. For what is more agreeable to sense, then that all the Actions of the Will, which cannot Act but in being willing, are only because it wills, and they would not be, if it will'd not? May we not say that the Will would not, if it did not Will?

Reflection.

WHAT Glory have Angels and Men, so nearly to resemble *God*, as to have a Sovereign Empire over what is most Independent among the Creatures? What Glory is it to have this Empire fixt to our Natures, and to have it impossib'le for any thing to Ravish it from us? They would rather cease to be, than lose this Dominion, which is a *Right* that cannot be separated from their very Nature and Being.

BUT if it be so great a Glory for them to have an Empire, which can never be destroy'd: the Summ and ultimate Accession of their glory ought to be to use it only in submission to the Laws of *God*, from whom they hold it, as from their Sovereign: and the most infamous Crime they can be guilty of, is, to make use of this Empire, to Revolt and Rebel against *God*, who hath made them what they are. This is the
black

black and shameful Treachery that has been the Misery of Angels and Men.

THEREFORE look to your selves, and see that this Glory does not dazle you, and make you proud: but consider that if it cannot be destroy'd, it may be corrupted. And the Will being corrupted, and in Disorder, it can command nothing but what is Irregular, and Vitious, having then no other Laws besides its Lulis.

LET us then Re-enter into our selves, and make our solemn Protest to this great God, that for the Future his Righteousness shall be the Rule of all our Wills, that his Grace shall keep the Empire there, and shall make all the Inclinations and Motions of our hearts to be subservient to his Love.

THE Will therefore is essentially *Ant voluntas non est; aut libera dicenda*
non est. If the will be not free, we ought not to call it Will *S. Aug. l. 3. de lib. Arb. c. 3. Man. c. 105. l. 1. ad Bonif. c. 2, & 3. & per leg. lib. de gra. & lib. Arb. l. 5. de Civit. c. 9. & 10. l. 22. c. 30. l. de predest. c. 15. & alib.*

free. And all that proceeds from the Will, and the Reason, is free by the same necessity of it's Source and Origine.

Consideration.

WE have a little above supposed, as a certain Principle, that the Essence of Liberty is nothing but the Empire and Dominion which the Will hath over all its Actions: 'Tis also an assured Truth that the Will hath essentially this Empire, since it hath by the same necessity of its Nature all its Actions in its own Power. It is therefore not to be disputed, that the Will possesses, by the right of its Being, the Essence of Liberty: and that all which comes from the Will, comes necessarily from its Liberty, and is Essentially free: the Will not being capable of producing any thing but what is in its Power, and Dominion.

Reflection.

DO not you think then that this
advantage,

advantage, which makes you born Free, dispences you from all Laws. know that your Will, though it be free, is not Sovereign: and that all it's Liberty is only with an intire affection to submit it self to him, to serve whom is to be truly free, since that it is to be a King.

THEREFORE the Will is no S. Aug. longer the Will, when it is no longer *ut supra.* free. And that which does not belong to the Essence of the Will, nor to what is truly Voluntary, belongs not to the Nature of Liberty, nor of what is Free.

BUT that which makes an Action to be properly Voluntary, or more Voluntary; is that which renders it essentially Free, or more Free. And that which allies it to the Will, allies it to the Liberty also, which nothing can disturb but what may hinder the Action from being Voluntary.

Consideration.

ALL this Consequence is but an evident deduction, or rather a most

L. 5. clear

clear Explication of that, which hath concluded the Will to be essentially Free, and all the Action which is Voluntary to true sence, hath also necessarily the true and essential Liberty. And to contest and dispute the Truth of this Consequence, one must take away from *God* the Liberty with which he Loves himself so much the more Freely, as he Loves himself with a more Voluntary Love: one must do an Injury to the Glory of the Saints, whose Love does not make their Felicity, but because it is Free, and so much the more Free, as that they will immutably love him whom they love: one must also excuse the Crimes of those Souls that are most abandoned to their Lusts, who Sin with so much the more Liberty as their own Love, void of all Grace, does the more strongly fasten them to Sin; since it is the Will which makes the Liberty, in Loving only that which Pleases it, and because it Pleases it.

Reflection.

Reflection.

I DO therefore much rather choose to acknowledg that what is truly Voluntary, is essentially Free; and that the Will is no longer the Will, when it is no longer Free, than dispute with God the Liberty of the Love wherewith he Loves himself; and Envy the Holy Spirits that Free Love which makes them Happy.

F A R therefore should I be from excusing our Crimes upon the Defect of our Liberty, which Grace leaves to it self; it is that we ought to condemn; since that it is our Will alone which engages us to Sin; and the more our hearts let out their affection to the Creatures, the greater is our Crime, because it wills, and it loves that most which makes its Crime.

S I N therefore has not destroy'd *Libertatem* the Liberty, for that is insepa- *arbitrium* *usque ad* *in peccatore non perit, ut per illud. peccent maxime om-*

*qui cum delectatione peccant, & amore peccati hoc eis
 cet quod eis lubet, &c.* It is so true that Free
 Will is not destroyed in a Sinner, as it is by that
 principally all those do Sin with Pleasure, in
 whom the Love of Sin is the Cause that what they
 Will, Pleases them. *S. Aug. l. 1. ad Bonif. c. 2, &
 . Et vid. pag. 82.*

Quando
 egavit ne
 ides ejus
 deficeret
 quid aliud
 rogavit ni-
 & ut habe-
 ret in fide
 liberrimam, fortissimam, Invictissimam, Perseverantissimam
 voluntatem? Ecce quemadmodum secundum Gratiâ
 Dei; non contra eam Libertas defenditur voluntatis.
 Voluntas quippe humana non libertate consequitur Gra-
 tiam, sed Gratiâ potius libertatem, & ut Perseveret
 insuperabilem Fortitudinem. When JESUS-CHRIST
 beg'd that Peter's Faith might not fail; What beg'd
 he, but that he might have a Will most Free, most
 Strong, most Victorious, and most Persevering in
 Faith? This is the manner in which the Liberty of
 the Will is defended according to the Grace of God,
 and not contrary to it. For the Will does not obtain
 Grace by its Liberty, but it rather does obtain Li-
 berty by Grace and an Insuperable Power to Per-
 severere. *S. Aug. l. de Corr. c. 8. l. 2. de Mer. peccat. c.
 5, & 18. l. de Nat. & Gra. c. 32, 55, 57, & 65. l. de
 Gra. c. 13, 14, 23, & 47. l. 1. ad Bonif. c. 2, 3, &
 19. l. 2. c. 2, & 8. l. 3. c. 8, & 9. l. 4. c. 3, 6, 11.
 & 12. l. de perfect. c. 4. l. 14. de Civ. c. 11. perlege
 ib. de Gra. & lib. Arb.*

TO conclude, the Power of *willing*, and of *not willing*; of willing this Object, or of willing Another, does not make the Essence of Liberty. And this Power is not necessary to make an Action to be truly and Essentially Free.

Consideration.

IT is sufficient that Sin has not destroy'd the *Will*, to say, that it hath not made it lose its Liberty, from which it cannot possibly be separated. It is sufficient that Grace, the most effectual, is allyed to the greatest Love, and the greatest Will for Good, to bring it to an accord with our Liberty. And it is sufficient that this Power, of either doing the One or the Other, is not That which renders our Actions truly Voluntary, nor that which gives us the Dominion over them. To conclude, that this Power does not enter into the Essential Reason of Liberty, and that Liberty can have an alliance with every other Necessity but that
which

which destroyes the Will, as is that *Necessity*, which we call, *of constraint*, or that, which is known by the Name, *of Nature*, where we do not Act because we will not, by way of any Distinction, or Discerning.

Reflection.

THE things that we Discern how few are they! how often do we confound the State of them with the Nature; without considering that the State of things changes often, and that their Nature is impossible of ever changing! There is nothing more inconstant than the Liberty, and the Will of the Creature, if we consider the different States of them in Innocence, under Sin, with Grace, in Glory, or in Hell.

AND there is nothing more invariable than this Will, and this Liberty, if we will but consider the Nature, and the Essence of it, which is always the same in all these Estates, although they are very

ry oppolite. It cannot *will* either by *Constraint*, or by any other *Necessity*, but what it *wills*, otherwise it would *will* in not *willing*.

T H I S Power of *willing*, or of *not willing*; of *willing* one thing, or another, is therefore only an E-
state of the *Will*, which is found here
below among good and evil things.
It is not therefore that which makes
me Free, nor that which will make
the Honour or the Reproach of my
Actions; It is not this Power which
I ought to Examine, to Condemn
me; but it is my *Will* which com-
mits all my Crimes. Wherefore
than should I go to search whether
I was able, or was not able to avoid
them, to find in my want of Power,
False and Frivolous excuses. *I Wil-*
led it, that is enough; and I am
guilty.

*Perquam
absurdum
est ut ideo
dicamus*

non perti-

nere ad vo-

luntatem

nostram

T H E R E F O R E the Essence of
Liberty consists not in the Indiffe-

*quod beati esse volumus, quia id omnino nolle non pos-
sumus nescio quâ & bonâ constrictione Naturæ. Nec
dicere audemus. Ideo Deum non Voluntatem sed necessi-
tatem*

tatem habere Justitiæ, quia non potest velle peccare. Certè, Deus ipse nunquid quia peccare non potest, ideo liberum arbitrium habere negandus est?

It is very absurd to say that it does not belong to our Will to desire to be happy, because we are not able not to will it by I know not what good necessity of our Nature. And we dare not say, that God is Just by Necessity, and not by Will, because he cannot have a Will to Sin. What? because God cannot Sin, must we therefore deny that He hath Free Will? *S. Aug. l. de Nat. & Gra. c. 46, 47, 48, & 49. l. 5. de Civ. 9, & 10. l. 14. c. 11. l. 22. c. 30. l. de pred. c. 15. & alibi.*

rence, which we call, of contradiction; nor in that, which we call of contrariety. However it is not enough to Merit, or not to Merit from a Liberty which exempts us from constraint; but we stand in need of one which is also disengaged from the Necessity which we call, of Nature: although there be not always need of that which puts the Will out of all manner of Necessity.

Consideration.

THIS Power of *willing*, or of
not

not willing, is that which the School calls Indifference, or Liberty of contradiction, and the Power we have of *willing* one thing, or another, is the Indifference, or Liberty, which we call, of contrariety. We have therefore already sufficiently known that the Essence of Liberty is not capable of being in this Indifference, when we have considered that Essential Liberty cannot subsist in this Power of *doing*, or of *not doing*; of doing the one, or doing the other.

THAT if true Liberty demands an absolute disengagement not only of Constraint, but also of Necessity, which they call, of Nature: the Merit, and Demerit have the same Right to be set Free from these two Necessities, which cannot possibly have any alliance with the Will, without which there cannot be any Merit or Demerit.

WE don't consider here the present State of our Will, when it may be truly said, that we cannot either Merit, or Demerit without the Indifference

difference of Contradiction, or of Contrariety, which is Inseparable from it. It would be an Error, and even a Herefy to maintain the contrary.

Reflection.

WE ought not therefore any longer to consider this Indifference, wherein our Will is found, as a perfection of our Liberty; but as a defect of our Nature, and an unhappiness of our State. Inconstancy and Fickleness, can they be any advantage of Nature? to be able not to Act, or to be able to fall into the defect, is it not a Weakness, rather than a Perfection?

THIS Indifference then is so far from being the glory and honour of my Liberty, that I only have considered it as a Weakness, which ought to make me groan at the prospect of so many Evils, into the

the midst of which I am exposed by it; and which ought to make me sigh and long after those Eternal Blessings, which shall be Unmixt and Pure, where my Liberty shall be so much the more Perfect, as, finding it self disengaged from all those Evils, it cannot be capable of Loving any but those Blessed Things.

FOR

FOR THE
E S T A T E
Of Corrupt
N A T U R E.

Truth.

*Novit in-
tus in ipsis
hominum
cordibus*

GRACE does only deliver him that *wills* it: and that which in taking away the hardness of the

operari, non ut homines, quod fieri non potest, volentes credant, sed ut volentes ex nolentibus fiant. Almighty God knows how to work even within the hearts of Men, not that Men should be Willing to believe what is impossible to be done, but that the Willing should be made out of the Unwilling. *S. Aug. l. 2. ad Bonif. c. 18. l. 4. c. 6, & 9. Tract. 29. in S. Job. l. 2. cont. Epist. Petil. c. 84. Ser. 15. Verb. Apost. c. 11. l. 1. de oper. perfect. &c.*

heart,

heart, makes a Man that he never does resist it, does not take away that Power of Motion in the Will which is the cause that our Will may resist, and yet will not.

Consideration.

HOW Rebellious or wild soever the Will of Man may be, yet it must vaile and give Place to the Sweet and Efficacious Power of Grace. But what Empire and Dominion soever Grace may have over the Will, it does not Captivate it, but in Restoring it to its Liberty, that is to say, in making it to *will* the good it could not Love. And so it is true, that Grace does only deliver him that *wills* it; since that it does not deliver but in making Willing. Nevertheless how Invincible soever Grace may be, which with such Tenderness softens the heart, that it does never resist it; yet it is not invariable, but it always leaves in the Will of Man such Power of willing as may change it,
and

and cause it to *will* Just the contrary to that Good it pursues. It is the State of our Will, which, finding it self here below to be betwixt Good and Evil things, may love those Good things if it be prevented and aided by Grace; and may Abandon it self to those Evil things, by the Sole weight of its Lust, which Grace takes not away from him, but he still keeps.

Reflection.

T H E R E is nothing more Mild and Gentle, and yet more Strong and Powerful than Grace, which, being only Pleasure and Love, invincibly gains the most Rebellious Will, and makes it yeild to it without Constraint, and because it will. But also there is nothing more inconstant than our heart, which with all the Force, and all the Weight of Grace is not able to fix it self to that which is Good, without conserving still an Inclination to Evil, and without retaining that Fickleness which makes

makes it oftentimes in one Moment *not to will* the Good that it sought after with utmost Heat and Fervency. 'Tis this Inconstancy which ought to make the most Elevated Souls to tremble, and to fear lest an unhappy fall should separate them from Him whom they Love.

THEREFORE the Will Co-operates with Grace: and Man, in the Estate even of Corrupted Nature, hath, with Actual and Efficacious Grace, an absolute Power to carry himself to things most opposite, which are Good and Evil.

Consideration.

GRACE does not Act alone when it converts us, and carries us out to that which is Good, since that it does not deliver the Will, and stir it up to Good, but in making it to Love, and *to will* Righteousness.

AND if the Will, howsoever it be assisted with the most Powerful

Argumentum ut agant, non ut ipsi nihil agant. They are Influenced that they may Act, and not that they should do nothing at all. S. Aug. l. de corr. c. 2. serv. 13. verb. Apostol.

ful Grace, still conserves that Natural and Essential Freedom and Liberty, by which it may *not Will* what Grace Inspires into it, and which may will the contrary: we may then very truly conclude that Man in that Estate hath, with the most Efficacious Grace, an absolute Power to carry himself out to Good and Evil; to Good, by the Force and Virtue of this Grace; and to Evil, through its own Love, which is always sufficient enough of its self to Sin.

Reflection.

WHAT an honour is it to our Will, that it should enter into a Commerce with *God* for the greatest of all his Works, which is the conversion of our Hearts, and our Salvation, which is never wrought, if we *will not*? But to what does our Will owe this honour? it is not to its Merits, nor to its own Efforts and Indeavours; but to the only Grace of JESUS CHRIST, which cannot possibly Act in it, but in making it
Jointly

jointly to Act with it. Let it then be in the alone Grace of J E S U S C H R I S T that our Will advances and glorifies it self, if it find in it self any thing that is worthy of Glory and Honour.

T H E Will therefore, which the more Powerful and Prevailing Grace over-rules, and leads to that which is Good, is not only a passive Power that receives the Impression of this Grace : but it is an Active Power, which *wills*, and which Acts even

Totum ex Deo, non tamen quasi dormientes, non quasi non contemur,

non quasi ut non velimus, sine voluntate tuâ non erit in te Justitia Dei. Voluntas quidem non est nisi tua, Justitia non est nisi Dei. Esse potest Justitia Dei sine voluntate tuâ; sed in te non potest nisi per voluntatem tuam. Demonstratum est quid agere debeas, Justitiam legem fecit nescientem, Justificat volentem.

All is from God, but yet not as if we were sleeping, without using our Indeavours; and as if we would not, without your Will the Righteousness of God will not be in you. The Will is yours, but the Righteousness is of God, without your Will the Righteousness of God may be, but it cannot be in you without your Will. You have been shew'd what you ought to do, the Law has Commanded—— God has made you without your knowledg, but He does not make you Righteous without you will your self. S. Aug. ser. 15. verb. Apost. c. 11. &c.

by the Impulse that Grace gives to it, the Good for which it makes it have an Earnest and Vehement Love.

AND what impulse soever this same Efficacious Grace gives it for a thing that is Good ; it may, if it will, resist it , and go out to Evil.

Consideration.

SINCE then it is true , that the Will acts, and co-operates with Grace ; it cannot be said that the Will is only a passive Power. And it must be granted, that it may, if it will, resist Grace , how Efficacious soever it be, since it does not follow the Motions of it, but because it Will ; and with Grace it retains a complete and sufficient Power to do Evil.

Reflection.

Reflection.

YES, O my God, thou dost not act in me, but to the end that I may act with you and for you. And if I do not act, ah, it is because I am without the Spirit of thy Grace, that Spirit, without which I can have neither Life, nor Thought, nor any good Motion.

BUT if I can, if I will, oppose thy Love, and resist thy Spirit, as a Man may be the cause of his own death, there is not any Ground or Reason for him to boast; but it is a mark of my Weakness, which ought to humble me, in making me to know, that if I my self do not resist thee, it is the alone Power of thy Grace which Invincibly binds and engages me to thee.

THEREFORE the Will, howsoever it be Excited or Influ- *Siquis dixerit liberum hominis arbitrium à Deo motum & excitatum—neque posse dissentire, si velit, anathema sit. Siquis dixerit esse non*

in potestate hominis vias suas malas facere, anathema sit.

If any one say that the Free will of Man, moved and excited by God, cannot dissent, if it will, let him be accursed. If any one say that it is not in the Power of a Man to make his ways Evil; let him be accursed. *Conc. Trent. Sess. 6. Can. 4, & 6. S. Aug. l. de mur. peccat. c. 18. l. 2. ad Bonif. c. 5. l. de Corr. c. 1.*

enced by Grace, hath its Actions in its Power, to do them, if it will, and not to do them but because it will, and it may make its ways evil, if it will.

Consideration.

HOWSOEVER the Will is drawn by Grace, it does not follow it, but because it *wills* it, and if it did *not will it*, it would not follow it, since that it does not Co-operate with Grace, but in *willing*. How strong soever then Grace may be, the Will hath always the Empire over all its Actions, since they are no otherwise than what it *wills*; and it may make its ways evil, since it may, if it Will, resist Grace, and if it does not resist it, it is because it *wills not*.

Reflection.

Reflection.

HOW Sweet and Amiable is it to Live under the Empire of Grace, which not Commanding but by the most Just, and most Sacred of all Loves, cannot have either any Cruelty, or Violence! If Grace makes me to will what I would not, and what I shunned, it is by making me to love a Good which I did not understand, or which I had not the Power to love. If it makes me to hate, and fly from what I loved and sought after with so much passion and Earnestness, it is by discovering to me the Evil, and by giving to me a Horror of that which before I called my Delight and Happiness. In a Word, if it makes me to hate and leave Sin, it is by giving me a greater Love for Righteousness.

I CONFESS that with all the helps and assistances of Grace, it is in me to destroy my self, and to go on in the ways of my own

Desires. And it is that which ought to strike me with Terror and confusion, and only to make me glory in the Grace of Him who puts a stop to all my straglings, and who conducts me in right Paths, and in the ways of Salvation.

THEREFORE how Powerful soever Grace may be, which prevents us, and which excites us, the Will remains always Free; and it jointly and freely co-operates with Grace, and also may not co-operate with it.

Consideration.

WHO is capable of doubting of this Truth, after he has seen that the Will, excited and stirred up even by the most Powerful and Prevailing Grace, hath always the Dominion and Empire over its Actions, and that it may, if it wills, wander, and destroy it self in following another Guide, and in taking Ill ways and Courses.

Reflection.

Reflection.

WHEN Grace Triumphs over my Will, in making me to Love a Good which I had no Inclination to, it does not deprive it of its Liberty. No, it is Liberty that Grace gives to it, in disengaging it from Sin, and from its Lusts, My Will is never more free, than when Grace makes it most vigorously to break off all the Fetters that bind it fast to the Creatures. It is never more free, than when Grace makes it most generously to Combate with, and Vanquish all that subjects it to Sin, and makes it the Captive of its Lusts. In a word, my Will is never more Free, than when Grace gives it a greater Love for Good; and if it be carried out to it with an Invincible Courage, it is because it *Wills* it with an Insuperable Force.

THERE-

THEFORE Grace, even in the Estate of Corruption, is most perfectly Allied and Joined to the Liberty of Man; and it does not Destroy so much as the indifference of his Will, to ingage it self either to Good or Evil.

*Ipsa Libertas creditur a liberatore promitti-
tur; si vos, inquit, Filius libera-
verit, tunc*

*verè liberi eritis. Liberum itaque arbitrium, & ad bonum & ad malum faciendum consistendum est nos habere. Sed in malefaciendo liber est quisque Justitiæ, servusque peccati; in bono autem esse nullus potest nisi fuerit liberatus ab eo qui dixit, si vos Filius libera-
verit, tunc verè liberi eritis.*

We must confess then that we have Free will both for the Evil, and for the Good, but to do the Evil, every one is Free to Righteousness, and a servant to Sin; and for the Good, none can be Free, if he be not delivered by Him who hath said; you shall be Free indeed, if the Son shall make you Free. *S. Aug. l. de perfec. c. 4. l. de Corr. c. 1. l. 2. de mer. pecc. c. 5, & 18. l. de Nat. & Gra. c. 32, 57, & 65. l. de Gra. c. 13, 14, 23, 47. l. 3. Cont. Jul. c. 1. l. 4. c. 8. l. 1. ad Bonif. c. 2, 3, 18, & 19. l. 2. c. 2, & 8. l. 3. c. 8, & 9. l. 4. c. 3, 6, 11, & 12. l. de Corr. c. 2, 8, 10, 11, 12, & 13. Man. c. 30, & 31. l. 14. de Civ. c. 11. ser. 13. de Verb. Apost. c. 10, 11, 12. ser. 15. c. 11. per legelib. de Gra. & lib. Arb. &c.*

Consideration.

Consideration.

THIS perfect Accord of the Grace of JESUS CHRIST with our Liberty, is too apparently Evident in all the Truths that we have considered, to have any need of seeking for the Proofs of them.

Reflection.

IF Grace has so fair an Alliance, and makes so perfect an Accord with my Liberty; what can ever have the Power to make me break so glorious an Alliance, and to violate so Sacred an Accord? What Sacriledg is it to break the Alliance of Grace, which comes from the Blood of JESUS CHRIST, and which makes us his Friends, his Brothers, and brings us into the Adoption of his Children? Oh! what Impiety is it to Violate the Accord of Grace, which alone can Work our Reconciliation, and our Salvation!

LET

LET thy Grace, O God, fasten me then Inseparably to thee, by an Alliance which is never to be broke. Let this same Grace unite me undividedly unto thee, by an Accord of Will, which Loves, and which Desires none but THEE.

F I N I S.

